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Chinese Christianity.*

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NATIONAL CHARACTER.

AN hour's walk on the Shanghai Bund is a study in anthropology. One watches the crowds as they pass to and fro and sees an endless variety of humanity. There are men of all the nations—men of Asia, Africa and Europe, of every race and of every tongue. No wonder that we who live here come to call ourselves cosmopolitans. As this crowd of human beings passes by us, we are continually sorting and arranging them into their several groups and classes, and we perform this operation almost unconsciously, distinguishing the different nationalities from each other. English, German, Russian, Indian, Corean, Japanese, we say, classifying them by the national type which we recognise at a glance. But the outer and more obvious differences are but a symbol of inner differences more deep and far reaching. Just as each nation differs from the others in physical characteristics, so it is distinguished by a number of mental and spiritual characteristics which mark off its people, quite as distinctly as does their outward appearance, from the men of other countries. These mental and moral characteristics, each of which is the result of ages of development acting upon the original capacities and endowments of the race, taken all together, are what we speak of as national character.

* A paper read by Bishop Graves before the Shanghai Missionary Association at its meeting April 3rd, 1906.

I do not propose to analyse further this very complex thing, composed of so many elements and slowly fashioned in such various environments and under such different historical conditions, but merely to bring out that there is such a thing as national character. It is easier to feel than to describe, but it is a fact which we all take into account. No one can be brought into contact with men of another race, or even read attentively their history and literature without recognising something of the type of character which the nation or race presents.

CHRISTIANITY AFFECTED BY NATIONAL CHARACTER.

We shall readily admit that this national character profoundly impresses itself upon the social and political institutions of a nation as well as upon its art and literature and music. It is only what we should expect, therefore, to find that it affects religion no less deeply. Most religions never pass beyond the country where they have their origin, but Christianity, the world religion, has passed from land to land and established itself amongst men of every race. As we watch its progress through the centuries we note that when it becomes the religion of any people it becomes influenced more or less deeply by the national character of that people. It is not that Christianity itself changes and becomes something other than it was. The great facts upon which it is based and the great doctrines which are the logical explanation of those facts remain as true in the twentieth century as in the first, but national character comes in many ways to modify the inward conception and the outward form of religion. Emphasis is laid more strongly upon one side of a doctrine than upon another; either the moral, the intellectual, or the spiritual side of Christian life is most insisted upon, while there is a wide area for adaptation in the outward expression of religion in worship, as the national temper demands more or less of form and ceremony to express itself. History furnishes us with instances of this process. Judaic Christianity, though it existed but for a brief period, was of a well defined type. It laid special stress on the doctrine of the Messiah and of the Kingdom of God. Its thought was expressed very largely in the forms of the Old Testament and it emphasised above all else the thought of God. Greek Christianity dwelt more on Man. Its effort was to reconcile the truths of science and philosophy with the truths of Christianity. Our

conception of our religion as the Truth, and our inheritance of a clear theology are largely due to the Greeks. Latin Christianity, on the other hand, cared less for speculation, and was practical in its bent. It carried the old Roman idea of Law into the sphere of religion and developed the great thought of the Church as the Kingdom of God. The thought of order is carried out in canon law, and forms of worship, and in a regulated and uniform ritual. What we may call Teutonic Christianity differs widely in type from all of these. It is much concerned with the individual and his moral and spiritual relations with God and with his fellow-men. I hope I shall not be considered as refining too much when I say that within Teutonic Christianity itself there are clearly marked types. German theology, for instance, containing more of the mystical element, while English theology is greatly influenced by considerations of the application of theology to practical life, and American theology is eclectic, impatient of tradition, and apt to try short cuts in the solution of problems.

It has not been possible to do more than indicate the chief differences between the various types of Christianity and to ascribe them very largely to national character. So much, however, it seemed necessary to do as an introduction to the subject of Chinese Christianity.

CHINESE CHRISTIANITY.

I would say at once that by "Chinese Christianity" I do not mean what is sometimes spoken of under that title. We have all of us heard disquisitions about the need for an "Oriental Christ," and there is an idea abroad amongst the Chinese both within and without the Church, that it is possible for them to select what they like from Christianity and reject the rest, and then on the basis of what they have selected, build up a structure which will be Chinese pure and simple. It is neither thoughtful nor reverent, it seems to me, to speak of an oriental or an occidental Christ, and it is also plain that to build on any other foundation than historical Christianity would be to produce something which might be Chinese but would have slender claim to be called Christian. One fears that it might contain something approaching the vision which an old friend of mine used to conjure up when we conversed on this subject. "The Chinese idea of Christianity," he used to exclaim, "would be to have a great temple with the

Emperor on a throne at one end and the clergy crawling up the aisles on their hands and knees." Let us hope it would not be as bad as that, but still the idea of "China for the Chinese" as expounded nowadays by students who have spent six months in Japan contains some grotesque possibilities if it should be translated into the sphere of religion.

Leaving such speculations on one side, let us take it for granted that the Chinese are much like other men and do not need a special religion any more than they need a special arm or a special eye. Let us assume that, as all the Christianity in this Empire is of one or the other type of historical Christianity, this is the Christianity which the Chinese will accept if they accept any. We can then turn to the inquiry as to how and in what directions Chinese national character is likely to modify the Christianity thus received. A Christianity spun out of Chinese brains, and having no more connection with the historical religion than a spider web which hangs from the wall by a thread or two, is of little interest, but it would be well for us to give more thought than we do to the question of the ways in which Chinese character will affect Christianity and what the extent of such modification is likely to be.

CHINESE CHARACTER.

I shall not attempt to give a minute account of Chinese national character, but, keeping our purpose in mind, I will try to bring out certain broad and well-defined traits which are found in this people in the past and in the present, and are, therefore, likely to persist in the future. They represent tendencies which will continue to flow strongly under the surface, however much that may be affected by superficial changes.

(a). The Chinese are eminently a practical people. They look to the uses of things, and reduce everything to the value of its actual results. They have been little given to abstruse speculations as to the origin and nature of things; the "Yin and Yang" has been for them the all-sufficing explanation of the universe which no one seems ever to have seriously questioned. Religion has been to them not a matter between the soul and God, nor a question of the claims of revealed truth, nor an allegiance to ecclesiastical institutions. It is largely summed up in duty to the family, duty to the State, and duty

towards ancestors. The elements of awe and mystery, the deep search for truth and the warmth of religious emotion are almost lacking. Nowhere in the Empire is there a shrine which is capable of arousing a sentiment of reverence or veneration except the altar of heaven at Peking under the open sky. Yet we must approve the practical quality of Chinese thought in that it has kept them close to fact and led them to connect religion and everyday life. What we deplore is the strong tendency to materialism, the lack of depth and loftiness in religious thought, and the failure to transfuse religion with the warmth of devotion.

(b). The Chinese are formal. They are a nation in which custom reigns supreme. They value rule and form and ritual both in social life and in religious ceremonies. The complicated etiquette of Chinese social life embarrasses and perplexes us, yet we cannot fail to see its power to regulate society, and to note how completely it succeeds in securing the submission of the individual. The stable quality of Chinese character, law-abiding, tenacious of tradition and changing slowly under new influences, comes largely from this tendency toward the regular and formal. The defect of this habit of mind is, however, very evident, in that it tends to lifeless formalism and the adherence to custom without truth. Whatever its defects may be, there is no question that it marks strongly and unmistakeably all Chinese life and history. They are as much the people of form and propriety (Li) as the Greeks were the people of Art and the Romans the people of Law.

(c). It follows from the practical tendency of Chinese thought that they emphasise the moral rather than the intellectual or the spiritual. They have accepted from the past certain moral principles which are to them the foundation of all else, and their history and literature are largely the working out of these principles. The range of these principles is limited and the warmth of spiritual fire does not burn in them, but this limited range makes them easily comprehensible, and the Chinese have certainly succeeded in getting them accepted by the whole population so far as theory goes. Every coolie can talk to you of filial piety and tell you something of the five constant virtues. They are a strong influence upon the lives of millions of people, and in Chinese history we meet again and again with men who have held fast by these principles in the face of disgrace and death.

(d). The Chinese are social. No people has the faculty for association more strongly developed. They unite in the family, the clan and the state; they are allied by manifold bonds in associations, guilds and trade-unions. The irrepressible desire to amalgamate even overflows its banks and finds an outlet in the numerous secret societies which are such a plague to the Government and curse to all law-abiding citizens. Union is admirable, but the Chinese pay a heavy price for it. Personality is of small account, and the individual is compelled to fall in with the majority and sacrifice his own convictions. It is amazing to see how the rights of the individual are ignored and the claims of personality set aside. This is to men of our race the last and worst of tyrannies. Yet we cannot withhold our admiration when we see how strongly and smoothly the system works, and note the cohesive power which binds this mass of men each to his own centre while it holds the various groups together by its attractive force.

PROBABLE EFFECTS UPON CHRISTIANITY.

These four strong characteristics are marks of Chinese character which we can accept as practically universal. Chinese national character is practical, formal, moral and social in a high degree. It is in these directions, then, that we are likely to find the probable modifications which will make of Christianity in China a distinctively Chinese Christianity. It is a far more difficult matter to form an estimate of what will be the range of their influence and of the amount of force which they will severally exert in bringing about the great result. I think, however, that we may safely say that something like the following will be the general line of development. The practical quality in the Chinese mind will estimate Christianity by its effects, as a system capable of producing works of philanthropy, as having an application to family life and daily affairs, and as a help to good government. At the same time it will be apt to blur theological distinctions, so that Chinese theology is not likely to be broadly based intellectually nor thought out logically and is likely to lack almost wholly the mystical element.

The formal element will be sure to express itself in services soberly ordered and in a carefully regulated ritual. Respect for tradition and custom will be of great value too in holding the Christians to the faith which they have learned and in securing

the unimpaired transmission of the deposit of Christian doctrine. It is largely to this quality, as has been noted above, that Chinese stability is due. What keeps them steadfast is respect for law and order ; obedience to custom rather than unswerving adherence to intellectual conviction. The danger is near at hand, however, that Chinese Christianity will tend to become formal and mechanical.

It is well that the moral element should be emphasised, but the danger is that the spiritual side of things will be obscured, that there will be a lack of warm feeling and of devotional life. If the tendency to see all things from the moral side should depress spiritual impulses it would be the greatest misfortune that could befall Chinese Christianity. And yet, here is where one cannot but feel that the danger chiefly lies. It is something over which I have often pondered with many misgivings that it is exceedingly difficult to stir the devotional nature * of the Chinese. It has struck me very forcibly that Chinese Christians appear to make far less use of the Psalms than they do of the historical books of the Bible and the Epistles of St. Paul. I have repeatedly tried to induce educated Chinese Christians to read the Imitation of Christ, the noblest devotional book which the Church has produced. I have tried in turn both the English version and those in Chinese in the classical style and in mandarin, but I have never seen any indication that the book was felt to be specially interesting or that it was adopted as a valuable aid to the devotional life. But if the Psalms and the Imitation do not appeal with power to Chinese hearts it must be from some inherent defect or lack in the Chinese character which is the cause why they fail to touch the springs which they touch so universally in the hearts of men throughout the Christian world. Nothing would be a greater relief to me than to find that my own observation was not borne out by that of others, for if it is true to fact it implies a serious lack in Chinese religion.

When we come to the social side of Chinese character the way in which it will work is clearer than that of any of the other three characteristics which I have named. The Chinese Church will be a Church of countless organizations, such as burial clubs, benevolent associations, guilds and the like. Indeed these organizations exist already outside of the

* By "devotional nature" is meant something far deeper than "emotional nature".

Church and only require the Christianizing of the motive to make them valuable auxiliaries in Christian work. Taking into account the strength of the social element in Chinese character, it is apparent that Chinese Christianity will not be solely a matter of the individual conscience, but will develop itself through that greatest and most universal of all associations—the Christian Church, and we may well believe that Christian principles working in their turn upon Chinese character will secure the due rights of personality and give the individual soul a new value in the eyes of this people.

OTHER QUALITIES.

I hope you will understand that I have not been attempting to give a complete account of Chinese character, but only to sketch the salient points, and that I have not been laying down what must necessarily take place, but only estimating probabilities, which is all we can hope to do in so complex a question where the results lie in the future and are liable to be modified in so many ways by facts of which we cannot take account and influences which though not strong at present may develop in time into importance. Let us cast a glance at one or two of these. Imagination, which appears to a very active part of the Chinese mind, judging by their poetry, novels, and fairy tales, will be at work, we may be sure, to correct the materialistic bias which is the fault of the practical temper. The popular persuasion, of a life after death, which appears in so many perverted forms and yet has been strong enough to withstand the scepticism of the scholar class, if once purified from superstition, would exert a powerful influence upon the form of Chinese Christianity, bringing the world of the departed nearer to the world of the living and emphasising the oneness of Christians who have gone before with the Church militant here on earth. At present the belief in immortality is crude, vague, and superstitious, but it contains the germs of better things.

The only other quality I shall mention is the capacity for self-renunciation. The world has united to put down the Chinese as selfish and calculating, and we are too apt to accept the verdict and justify it from our own experience of the untrustworthy builder and the grasping cook. But there exists, nevertheless, in Chinese nature a capacity for self-renunciation

which is rarely suspected. It appears already in the Classics in the sacrifice of T'ang ; it is an accepted principle in the school of Confucius, and it has survived in a succession of scholars who have held fast to the love of learning and the practice of morality in difficult times and in the midst of neglect and poverty. It comes to light in the final chapters of the Hung Lou Mung, where least you would expect it, and it forms the motive of that strange allegory—the Journey to the West. There are countless tales of men who have wearied of the world and its vanities and forsaken it for a life in some mountain hermitage. It has been sufficiently strong, even in this land of the social relations, to tear away the individual from the bonds which held him to the family and the state and send him out in quest of an ideal. This is a quality of which we seldom think, and which the Chinese themselves do not greatly value, since it runs counter to three at least of the national characteristics which I have indicated above—the practical, the formal, and the social habits of life—but I confidently believe that, once the Christian ideal has been fully grasped, there will be a strong response to it from this side of Chinese character.

SUMMARY.

Your own experience as missionaries will tell you whether I have given you a true presentation of the facts concerning Chinese character. You can readily verify what I have said by reference to things as they are now in Christian mission work, which is the beginning of Chinese Christianity. It is a significant fact that our Chinese Christians are little interested in the intellectual bearings of religion, that in the last century there has not been produced by a Chinese Christian a single work which is of conspicuous merit as a defence of Christianity or an exposition of its principles, though there exist many tracts which treat of separate points of doctrine or expound some of the moral teachings of our religion. That points, surely, to the workings of the practical mind. We all recognise the moral qualities of the Chinese Christians in spite of all that is said of untrustworthy ones, and gladly acknowledge how steadfast they have been under persecution even unto death. Their inclination toward union and combination is too well marked in every way to escape observation.

The views which I have presented are the result of my own reading, observation and experience over a period of nearly twenty-five years, and, owing to the limits of a paper of this kind, I have not attempted to compare my own conclusions with those of others or to fortify them by quotations from Chinese authors, so that I have given you the conclusions at which I have arrived and not the route by which I have travelled in order to arrive at them.

If I am right in the main in this sketch of Chinese character and in the estimate of the probable effect upon Christianity when it shall have become the prevailing religion, the type which Chinese Christianity will present will be as unlike as possible to either Judaic or Greek Christianity, but will have a good deal in common with Latin Christianity in its feeling for law and custom, and also with English Christianity in its common-sense and hold on every-day life, and I may add, in its tendency to compromises in the region of theology. It is sure to be a hardy and lasting type and to have a large part to play in the world.

I wish that I could follow out the subject from another point of view and deal with what is, after all, the larger part of the question, the influence of Christianity upon Chinese character. It would be interesting to follow out the process by which Chinese character will be modified by religion, how it will be purified, strengthened and perfected by the silent and steady influence of Christian ideals. But I leave this part of the subject untouched with the less regret, because it is not so much a matter of interesting speculation as to what may come to pass, as a matter of direct observation of what is going on under our own eyes. You are all of you witnesses of the wonderful way in which God's grace regenerates and transforms the lives of Chinese Christians, and the effects which Christianity works in individuals are the index of what it must accomplish more slowly in the wider field of national life. And so these wonderful forces will go on working silently and unperceived, acting and interacting, until Chinese Christianity shall take its full place in that wonderful harmony in which all types are blended which is gradually being wrought out by what St. Paul calls the *πολυποίκιλος σοφία*, the manifold, or many-hued wisdom of God.

The Question of Union.

I. A General Statement.

BY REV. J. B. COCHRAN, A. P. M., HWAI-YUEN.

THAT the movement toward a closer union of the different Protestant churches has become more rapid in more recent years, can admit of no dispute. The Young Men's Christian Association, the Student Volunteer Movement, the Young Peoples' Society of Christian Endeavor, the Church of Christ in Japan, the Federation of American Churches, the Chinese Christian Union, with all the different union schools, colleges and theological seminaries, present a formidable array.

But let us not be alarmed at the rapidity of motion if only we are going in the right direction. Nor is the motion so rapid that we have cause to be alarmed. Nineteen hundred years since the prayer of Christ that we may all be one, and we fear that a movement toward union may be too precipitate! There was once an old woman who had her doubts of the Bible promises. To put one of them to the test she prayed with great fervency, "May yon mountain be removed and cast into the sea." Opening her eyes she expressed her satisfaction with the result, "There! I knew it would never budge!" Let us not take the attitude of unbelief, nor allow ourselves to be greatly disappointed when our prayers are answered, even if they are answered more quickly than we had expected.

What is this "Union" toward which we are hastening so rapidly? Unity, union, uniformity, each has its own meaning, and distinguishing between them will clarify our thinking. Of unity we already have a very good beginning. Unity of aim we had on coming to China, burning to save this people through the Gospel of Christ. Unity of spirit we have developed by seeing men of other creeds deriving their zeal, their earnestness, their self-sacrifice, their spirituality from the same spirit who is the source of all our strength, "the Spirit of Truth whom the world cannot receive." "The Holy Spirit fell on them even as on us." Unity of sympathy has come to us because we share the same trials, the same failures, the same disappointments, the same persecution. Gradually the unity of our aim, of our sympathy and of our spirit, having been strengthened by private conversation and public conference, we

are brought face to face with the question of unity in our labors, the unity of co-operation, that is 'visible union.'

In what form does this question of union come before us?

First. The Union of Church Organization in All Bodies of Similar Creeds.

The division of these bodies arose, for the most part, from geographical separation or from such differences in belief as they now regard of minor consideration or on which they now see eye to eye. Is it right to carry into the Chinese church divisions arising from geographical situation and dead issues? Are we striving to create a Scotch or an Irish Manchurian, an English Fukienese, an American Cantonese? Do we desire to hinder the development of Christian brotherhood among our converts by beliefs which we consider of minor importance? Thank God that so many of our old prejudices are being removed, while our similarity of creed and Christian brotherhood are drawing us near together, so that we may hope for closer union.

Secondly. There is a Union of Division—the division of territory.

You and we are working in the same territory. The number of workers we have in the field you know. In the next few years we hope for so many more. What are your prospects? What part of the field should you take and what part should be for us, so as to attain our common end with the least possible waste of energy and time?

Thirdly. Union in Educational Work.

It is in this branch of the work that there would be the greatest economy, both in workers and in funds, could our plans for union be carried out. Where there are bodies of similar creeds working in the same city, why should not our schools, colleges and theological seminaries be united? Nay more! What is to prevent our unity in educational work with men of other creeds? Is it not a fact that at the present time many of our denominational colleges in America, while maintaining their high Christian standards, minimize rather than emphasize the fact that they are representative of a particular denomination? It is possible to give a true Christian education in a school that is not denominational. It is possible that the students of a union school should graduate with warmer feelings of loyalty to that form of religious conviction with which they first entered, but with a wider sympathy for those whose views

are not in every particular the same. It is possible even in a theological seminary to teach in common those beliefs which are held in common and to make other provision for teaching those beliefs about which there is a difference of opinion?

Fourthly. The Union in One Church Organization of all Denominations of the Protestant Body who are willing to enter.

This, I take it, is the object of the Committee on Federation of Chinese Churches. "This is not a question of uniting missions but of joining native churches." * The divisions of our Protestant churches arose, for the most part, as a protest against an erroneous creed or mistaken emphasis, or as a defence of a truth inadequately expressed. Why trouble our Chinese Christians with the protest before they have heard of the error? Why not more adequately express the different sides of truth by uniting those bodies which look at the truth from different standpoints? Our plan is for union, not for uniformity. There are times when uniformity is the handmaid of union, as when we agree upon a set of terms to be used by all in designating God and the Holy Spirit. There are times when uniformity is far from desirable, because it would try to overrule a man's private judgment in matters which he considers vital. It is essential that the minister of Christ should hold with unswerving fidelity the truth he has received, yet he may fight under a standard inscribed only with what he considers most vital. Uniformity in every detail of belief is impossible, for it would proscribe individuality. We can have union without uniformity. We can join against a common enemy with those who are fighting in the same cause with us, though the minor articles of their creed may differ from ours. Separateness from the world is a mark of Jesus' disciples. Is separateness from one another a mark of such discipleship? Let no one think that by uniting himself with other followers of Christ in Christian service he proves faithless to the truth that is in him. He is to alter not one jot or one tittle of his convictions but to hold them inside the Union Church and not outside, a position where he is at better advantage to influence his brethren. Yet he is to hold those truths with all Christian courtesy.

But what are the advantages of union? If we but look upon the enemy with whom we all contend the need is plain. The forces of the enemy require that we waste no strength. The battle is on and fiercely is it waged. We need every advantage

* Rev. George T. Candlin at the Conference on Federation in Peking.

in the economy of men and of supplies. Thank God we are no longer fighting one another; but alas! we have not yet a united front. Our Captain is the same. Why not follow Him together?

Yet there is a stronger reason for our careful consideration of this question than the advantage to our work. It is the prayer of our Master that we should all be one; the development of Christianity in our age has brought us face to face with the question of a closer 'visible union.' Is not the only question to be asked, "Does this union bring us nearer to the ideal of our Savior?" None of our denominational ties are so strong as the tie of love to Him, and no other desire so strong as the desire to do His will.

The lines of union suggested above probably do not exhaust the category, nor are they mutually exclusive. To me it would seem that were all of them adopted it would bring us nearer to the answer of our Master's prayer; but I have no quarrel with him who cannot agree to all. I would gladly work with him who was striving but for one. It must always be kept in mind that unity is the forerunner and union must follow. A union that is forced is not worth having. So let us continue our former methods of Christian fellowship and Christian conference, so that with an increasingly better understanding of one another and a growing Christian love, our Christian unity may bear its natural fruit in Christian union.

II. A Possible Plan.

BY REV. A. SYDENSTRICKER, S. P. M., CHINKIANG.

WHILE the subject is "up" and "union is in the air," it is certainly wise to look at it fairly and directly from all points of view. For one thing, it is certain that a forced uniformity is the worst sort of union—worse than no union at all.

For another thing, a union based on compromise—be it the "Term Question," or any other sort of question, is not going to be satisfactory. People, especially Christian people, are loth to give up anything they conscientiously believe, and they should not be asked to give it up.

It seems to the writer, and he has thought a good while and carefully on the subject, that union should be, and perhaps

could be, effected along another line. Let us look for a moment at the different denominations of evangelical Christians. The following propositions hold true in general of them all and of each one in particular:—

1. There is no one denomination that has the whole truth and nothing but the truth as contained in the Bible.
2. Every denomination has some errors and defects in belief and in church government.
3. Every denomination has some truth, or emphasizes some truth, that the others have not, or hold too lightly.
4. Every and all the evangelical denominations have and hold to the *essentials* of saving truth.

Now if the above propositions are true, it naturally will occur to anyone: Why not unite—so far as need be—on what *we all hold in common, the essentials*, and let our differences—the non-essentials—alone? We can never hope to be all of the same opinion. This is an impossibility. Nor can anyone reasonably hope that all Christians will finally come to think and believe on all points just as he does, that all the denominations will finally merge into his. Let that which we as evangelical Christians *all hold in common*, that is, *the essentials of salvation*, be the basis of a common union.

Unfortunately different denominations and sects of Christians may often emphasize their peculiarities into far greater prominence than they should hold, and some sects go to the extreme of “un-churching” all that do not believe as they do! It goes without the saying that this is all wrong, contrary to the teaching of both Christ and His apostles.

Read Romans, chapter 14, and First Corinthians, chapter 12. What are some of the lessons that we may learn from these chapters?

1. That in the body of Christ there is almost endless and infinite variety. Even among the apostles there were no two of them alike in all respects.
2. Yet all this variety entered into and constituted *one body*.
3. So long as a man is a *genuine Christian*, a believer in, and servant of, the Lord Jesus Christ, we have no right to judge him or to “set him at nought,” because he conscientiously differs from us in minor and non-essential details of faith and practice.

Different denominations are the expressions of different sides and aspects of Christian truth, and we must confess—often *exaggerations* of non-essentials.

4. We are further taught here that the *bond of love* that should unite all believers *ignores* these differences in union points. What two brothers in the same family are ever precisely alike in all respects? Are they any the less brothers, any the less members of the same family because in many respects they differ? If we sincerely believe in the Savior and obey Him conscientiously, He does not require us to be all cast in the same mold in details. Do we need different denominations? This we shall not attempt to answer, but we say that denominational differences in the church of Christ should certainly be minimized and that there should be such a strong and such a *visible* bond of union between us that our essential unity could not be doubted and "that the world may believe" in the divine mission of the Savior.

III. Some Objections.

BY REV. R. M. MATEER, A. P. M., WEI-HSIEN.

IT has been the cherished desire of the writer to spend a summer at Pei-tai-ho; but the issuing from thence of so many resolutions and urgent appeals has cooled his ardor. There is nothing restful nor satisfying in the attempt to crowd uniformity upon the church in China forgetful of the fact that in the realm of grace as well as of nature uniformity means death.

1st. *The proposed union hymn book.* An examination of this book makes it plain that the urging of it for adoption in our church in this district is a waste of breath. We have our hymn book which approximates the language of the people, thereby enabling them to sing with the spirit and with the understanding; and we are not likely to turn our faces toward the dark ages by trying to sing in a dead language. The free use of Wên-li words and expressions in many of the union hymns makes them unintelligible to the average church member. People are coming into the church too fast to teach them Wên-li as a preparation for edifying worship. We have many revival meetings during each year in which we often have solos sung with great impressiveness. Wên-li hymns sung in this way would be a flat failure because, in order to success, the audience

must understand every word. Any hymn that cannot be thus used should be thrown into the waste-basket or made over. Mr. Alexander, the first religious music leader of the day, when asked why he did not use hymns and music of a higher order, replied that, when he found that God used them to move and save men, he would do so. No language in all literature is simpler than that of our Savior. The modern poet that is most popular on both sides of the Atlantic is the one who used the simplest language.

Is there much, after all, in the claim that it is easier to write a good hymn in Wên-li than in Mandarin? Are not the words in both the spoken and written language required as much as possible to occupy their appointed places? Linguistic jugglery may seem to succeed better in the Wên-li, because it is not so generally known, but to those who are trained in its use, is not the jarring quite as painful? Even if Wên-li hymns were more satisfactory from an artistic standpoint, still a live dog is better than a dead lion. Paul said that he would rather speak five words with his understanding that by his voice he might teach others, than ten thousand words in an unknown tongue. The colloquial will doubtless become gradually more dignified; but the hymns that will live and breathe forth the devotions of China's millions will be in the language of the people. There may indeed be others who think this union book too colloquial; but this would simply emphasize the impracticability of a union book.

2nd. *The names of churches and street chapels now urged for uniform adoption.* Fu Yin T'ang, proposed for street chapel, would mean nothing to a stranger unless it be a place to get good news as to how to make a good bargain. In various county seats we have street chapels, to which we attach the name Jesus Church Hall (耶穌教堂.) This being best known, gives a better idea than any other of what is the purpose of the place. Sign-boards preach, and we are here to preach Jesus in the way we think best calculated to make him known to every one.

Again as to the names of church buildings. We are infinitely more concerned to have the lives of our people made suitable epistles known and read of all than as to the name of the building in which they meet. We take little notice of their free use of different names, thinking that the fittest will survive, that when they take charge of the church they will fix their

own nomenclature. In speaking of their congregational buildings they generally say Hwei T'ang, though Kiang Shü T'ang and Li Pai T'ang are also used. Inside of the building they use various names and mottoes according to their preferences just as people do in the West in the naming of their churches. Why not? Li Pai T'ang is the Catholic term used for a building where service is held exalting the worship and minimizing the preaching. They doubtless took the name from that of the Mohammedan mosques, in which of course there is no preaching nor teaching. The Kiang Shü T'ang suggests the Protestant fundamental element of instruction, while Hwei T'ang is colorless concerning this great historical cleavage. Just as well attempt to impose the same name upon every church building in the West. Rather let us spend our strength in trying to get as many people as possible in out of the cold world.

3rd. Pei-tai-ho proposes to do violence to the history and practise of a hundred years by changing the name of the Protestant church, and that too without any solid reason except that the ear of the foreigner is trained to the use of "Christian" based on Christ not on Jesus. Christianity was so named to differentiate the church from the Jewish church; but not by any urging or voting on the part of the church itself any more than the name of Jesus church in China. The latter has decided advantages on its own merits quite aside from the fact of its established usage. It is much easier to explain its meaning; moreover it embodies in it the name of the church's Founder when on earth; and we are told that it is the name at which every knee shall bow and every tongue confess in heaven and in earth. Yes, brethren, allow Ki Tu Kiao to stand as the generic name indicating the Greek, Roman Catholic and Protestant churches for which it is needed, as in the West; while Jesus church fittingly represents the Protestant church. Thus we have the full equipment of terminology without doing violence to, or ignoring any of, the facts, either past or present.

It is worthy of note, in passing, that the proposed name for the projected Union Protestant church in Korea is the Jesus Church.

4th. *The term for God.* Is it wise or in accordance with the spirit of Christian comity to force out of the Bible entirely the term which expresses the conviction of a considerable minority; and, instead, force upon them a term which they

cannot conscientiously use? If it were simply to print editions of the Bible with the terms proposed without interfering with other terms, there would of course be no cause of complaint. This, however, is not what is proposed, as is evident from the circulars sent around by the Bible Societies which require missions so to act as to bind all their members to use only the Bible with the compromise terms. There is now a difference of opinion as to terms, but no dissension nor bitterness. This move, however, if carried out, will at once produce very serious bitterness, making the minority to feel that the liberty they have long enjoyed, is taken forcibly away and their scruples disregarded. It will not be long till the church in China will pass into the control of its Chinese leaders, and this question, as well as sundry others, will then come up for final adjustment. Until then any forcible settlement of this matter is premature.

In Japan the question was settled in favor of 神 before the missionaries went to Japan, and they have had the wisdom not to attempt any change. So here it will be far better, instead of stirring up strife and bitterness, to let the question alone to work out its own solution and bend all energies to the great work of preparing a pure and intelligent native church which will be fitted to decide this and other important questions wisely.

Bible and Tract Distribution to Japanese Soldiers in Manchuria.

[About fifteen months ago we published an appeal for contributions from the Chinese Christians for the purpose of supplying the Japanese soldiers with tracts, portions of Scripture, etc. A few months later we reported that \$135.00 had been received and forwarded to Rev. H. Loomis, Yokohama. The friends who subscribed and many others will be interested in the following appreciations.—EDITOR, CHINESE RECORDER.]

THE work of the Y. M. C. A. in connection with the army in the field has effected a peculiarly favorable opportunity for the distribution of the Scriptures among the soldiers, because they were rendered serious by the constant dangers to which they were exposed and also there was great need of something to divert their minds from the horrors of the battle field. Through the favor of the War Department all such supplies were forwarded to any place desired, free of all expense.

The following are extracts from the letters to the Agent of the American Bible Society from Secretaries who went to the front for this special work and also from the Chairman of the Committee :—

"The good which was accomplished by distributing among our soldiers in the field Gospels, tracts and picture cards, contributed by the American Bible Society, is simply wonderful. Gospels and tracts were the only reading matter many of the soldiers had while in camp. A number of officers especially asked for Gospels, as they thought it the best way to spend their leisure in such reading.

"The demand for picture cards was enormous ; and often I noticed that one picture served for several scores of soldiers. No doubt that the motive which aroused some soldiers to inquire about Christianity at the front came mostly from their reading Gospels and tracts.

J. K. OCHIAI.

"After each preaching service at the announcement that the Scriptures would be given to all who wished to have them there was always a rush for them, and some of them promised us that they would study the book on their return to Japan. We can safely say that many a seed of truth has been spread in Manchuria through the Scriptures ; and we pray that by the watering of the Holy Spirit they may bring forth fruit a hundred times.

"I am more and more convinced of the great good done by the distribution of the Scriptures. Some of those who were exposed to incessant danger on the fighting line, as well as some of those who were dragging out weary days at the rear, said that they had been given comfort which nothing could surpass by making the Bible their friend. I have reason to believe that the fruit resulting from the Bible distribution was even greater than that resulting from all the speeches and sermons put together.

K. TAKEDA.

FROM THE SECRETARY GENERAL OF THE SOLDIERS' COMFORTING
DEPARTMENT OF THE Y. M. C. A. UNION OF JAPAN.

TOKYO, *March 10th, 1906.*

REV. H. LOOMIS.

DEAR SIR : From the establishment of the Soldiers' Comforting Department by the Young Men's Christian Association, you have shown great sympathy in our work, and by the grant of an enormous number of Bibles, Testaments, and tracts have rendered a powerful assistance in giving to the soldiers at the front the spiritual comfort which was the most important object of our work. For this I thank you on behalf of all the managing secretaries in Manchuria.

Since the opening of the Comforting Department at Chin-nam-po; September 15th, 1904, till December 31st, 1905, 1,693 Testaments, 25,596 Gospels and 101,437 tracts have been

distributed to the soldiers at the front in compliance with their request. These books were all given with prayer.

The total number of the attendants at the Christian services at the front aggregated 350,000, and we believe great good was done to the Japanese soldiers by purifying their hearts and for the Japanese society in general in improving its morality.

I beg to express again my thanks for your assistance given us in our comforting work, lasting from the beginning to the end; and further pray for the prosperity of the American Bible Society in Japan, of which you are Agent.

S. OTSUKA.

FROM ONE OF THE FOREIGN SECRETARIES OF THE Y. M. C. A.
WHO SPENT SOME MONTHS AT THE FRONT.

KYOTO, *March 17th, 1906.*

MY DEAR MR. LOOMIS:

I take this opportunity to thank you for the help you have given, through the American Bible Society, in supplying Bibles, Testaments and Portions for use in our army work. We have put them to the best of use, giving them out carefully only to soldiers who wanted them, and we have been greatly gratified to observe the way they are appreciated. It has been a striking fact that of all the comforts and pleasures our secretaries had to offer to the men at the front, the religious services and Bibles were the most popular. Often soldiers asked for Gospel talks, and the religious meetings were the most largely attended of all. In three months over 180,000 soldiers attended the religious meetings of the Association. As these men were constantly on the move, it is safe to say that a large proportion of that number attended the meetings only a few times, so that the number of *different* soldiers who heard the message must have been great. The good work has gone on for three months since the above figures were found.

I remember seeing a soldier, a fine young fellow, come into the secretary's office and ask to borrow a Bible. He thought he must go through the same form that was required to borrow other books from the library. The secretary let him sign for it as usual. In two days he returned and said that he had read three Gospels and that it was so wonderful he wished to know if he could not buy the book. When the secretary told him that kind American friends had given the Bibles to them and that he could have it, the poor soldier went off with a radiant face. This is but one of hundreds of such incidents. May God bless your Society and the good people who make its work possible.

Yours in His service,

G. S. PHELPS.

FROM REV. Y. HONDA, D.D., CHAIRMAN OF THE ARMY
COMMITTEE OF THE Y. M. C. A.

The army department of the Young Men's Christian Association Union of Japan desires to express their thanks for the cordial co-operation of the American Bible Society in behalf of the soldiers of the Japanese Army at the seat of war. Though the spoken word might be soon forgotten these portions of the Bible went into camp and field, carrying with them messages of hope and comfort into the hospital and into the trenches before the enemy's camp; and many of them are coming to Japan with the troops to be studied with new interest and respect.

A very large proportion of the lasting good accomplished by this organization is due to the generosity with which you have supplied this material; and to you and your supporters we extend the most cordial thanks.

The China Centenary Missionary Conference.

April 25th—May 6th, 1907.

Readers of the Recorder will be interested to know that satisfactory progress is being made. The subjects which are to have a place on the programme, and the Committees that are to deal with those subjects, have now been selected. The lists are given below.

It will be seen that the programme is not yet made out in detail. The Devotional Services and the Evening Public Meetings will be arranged later.

Every suggestion sent in was carefully considered, and if some important subjects have no place on the programme, it should be remembered that the Conference lasts for *ten* days only. Papers are to be prepared, and these will be in print before the Conference meets, but they will *not* be read at the Conference. Each subject will be introduced to the Conference by a resolution or series of resolutions based on the paper that has been prepared.

The selection of the Committees has occupied much time, and the list now printed is subject to correction. In anticipation of inquiries why some well-known and honoured names are not found in the lists, it will be sufficient to say that not every missionary is a Delegate, and that some who have been appointed Delegates are going on furlough or are burdened with other responsibilities.

The "Indian Method" has been considerably modified by the decision to have papers on each of the subjects on the programme, and to discuss the subjects, not in committees, but in the full Conference. The Committees accordingly are smaller than was originally intended, but they are representative in the widest sense.

The number of Delegates, including those who come under the 'twenty-five years in China' rule, is 449. Several missions and

districts have yet to report. To these a final appeal is made to reply promptly to the second circular which has been sent to them.

The Conference will commence (D. V.) on or about *Thursday, April 25th next.*

PROGRAMME.

FIRST DAY.

ORGANIZATION, COMMITTEES, RECEPTION.

SECOND DAY.—Morning and Afternoon.

I. THE CHINESE CHURCH.

- (a). The opportunities and responsibilities of the church in view of the changed conditions in China.
- (b). The self-support, self-government and aggressive work of the church, and the means by which they may best be developed.
- (c). The deepening of its spiritual life.
- (d). The need of special teaching in the church in view of the increasing circulation of rationalistic and anti-Christian literature.
- (e). Evil practices that are injuring the church, such as litigation, concubinage, and use of church membership for private ends.
- (f). How to get the help of young men and women in Christian work, and how to train the children of the church.

THIRD DAY.—Morning and Afternoon.

II. THE CHINESE MINISTRY.

- (a). The student for the ministry and his training.
- (b). How to induce educated men to enter the ministry.
- (c). The preacher and pastor—his intellectual and spiritual development—his relation to self-supporting churches, to the missionary, and to the mission—the difficulties of his position, financial and social.
- (d). The minister as an evangelist—his responsibility and opportunities.

FOURTH DAY.—Morning and Afternoon.

III. EVANGELISTIC WORK.

- (a). How best to adapt evangelistic methods to the new opportunities.
- (b). The necessity and limits of conciliation.
- (c). The relation of the Gospel to social and political questions.
- (d). How to create and sustain in the Chinese church zeal for evangelization.
- (e). Use of auxiliary workers—colporteurs, Bible-women, church members.
- (f). Evangelization in the city and in the country.
- (g). Evangelization amongst the higher classes—possibilities and methods.
- (h). Unoccupied parts of the field, and special fields—Mongolians, Tibetans, Mohammedans, Miaos, Lolos, Shans, etc.

FIFTH DAY.—Morning and Afternoon.

IV. EDUCATION.

- (a). The new educational movements in China—a great opportunity for Christian missions.
- (b). The value of Christian education in providing capable and trustworthy leaders in State and Church.
- (c). Christian colleges—their scope and limitations.
- (d). How will mission schools and colleges be affected by a system of education established by the Government, and what is our best policy in view of this Government education?
- (e). Normal schools and the training of teachers.
- (f). Education of the blind, and the deaf and dumb.
- (g). Industrial education—what experiments have been made, and with what success?

SIXTH DAY.—Morning and Afternoon.**V. WOMAN'S WORK.****1. GENERAL.**

- (a). The women of the church—how they can best be instructed.
- (b). Preparation of women candidates for baptism.
- (c). What methods are best adapted to reach women of various classes in city and country?
- (d). The training and employment of Bible-women or female evangelists.

2. EDUCATIONAL.

- (a). The new attitude of the Chinese towards the education of girls and women.
- (b). What can Christian missions do to promote the general education of girls and women in China?
- (c). Mission schools for girls—their value to the church and their influence in elevating the women of China.
- (d). The training and supply of teachers.
- (e). Industrial training for girls and women.
- (f). Orphanages and other charitable institutions.

SEVENTH DAY.—Morning.**VI. MEDICAL WORK.**

- (a). The doctor as a missionary—how can his work be made a greater Christian force?
- (b). Religious work in the hospital.
- (c). How best to follow up and keep in touch with hospital and dispensary patients.
- (d). Medical training for Chinese doctors—its value and limitations.
- (e). Medical work for women by women.
- (f). Nursing as a profession for Chinese women.
- (g). Special work—lepers, the insane, opium refugees, etc.

SEVENTH DAY.—Afternoon.**VII. CHRISTIAN LITERATURE.**

- (a). The place and power of Christian literature in China.
- (b). The need for devotional literature.
- (c). The growth of the new Chinese literature an incentive to greater literary activity on the part of Christian missions.
- (d). The necessity for making the copyright clauses in the new Treaties effective.
- (e). The field for Christian magazines and newspapers.
- (f). Reading-rooms, libraries and book-lending societies.
- (g). Utilization of Japanese Christian literature and scholarship.

EIGHTH DAY.—Morning and Afternoon.**VIII. THE HOLY SCRIPTURES.**

- (a). Translation—reports of Committees appointed at the last Conference.
- (b). Interpretation—reports of Committees appointed at the last Conference.
- (c). Study and use of the Bible—preparation of courses of Bible studies, and Sunday-school lessons.

NINTH DAY.—Morning and Afternoon.**IX. COMITY AND FEDERATION.**

- (a). The influence of missionary work in promoting the re-union of the Church of Christ.
- (b). How mission comity may be made more effective.
- (c). The proposals of the Peking "Committee on Union."

TENTH DAY.—Morning.

X. THE MISSIONARY AND PUBLIC QUESTIONS.

(a). The relation of the missionary to his own government and to the Chinese authorities (Treaty rights).

(b). How can the missionary best assist China in her political and social re-construction.

TENTH DAY.—Morning.

XI. ANCESTRAL WORSHIP.

Investigation of the facts and statement of the Christian position.

TENTH DAY.—Afternoon.

XII. MEMORIALS.

(a). Memorial to the Government asking for complete religious liberty for all classes of Chinese Christians.

(b). Declaration to the Government respecting the spiritual and philanthropic object of Protestant Christian missions.

(c). A letter to the Home Churches.

(d). A letter to the Chinese Churches.

(e). A resolution on the Opium Question.

PROGRAMME COMMITTEES.*

I. THE CHINESE CHURCH.

Chairman—Rev. J. C. Gibson, D.D.	E. P. M.	Swatow.
Rev. C. Campbell Brown.	"	Amoy.
Mr. F. S. Brockman.	Y. M. C. A.	Shanghai.
		(Young men.)
Rev. W. P. Chalfant	A. P. M.	Ichoufu.
Rev. R. J. Davidson.	F. F. M.	Chentu.
Rev. T. C. Fulton.	I. P. M.	Moukden.
Rev. Spencer Lewis, D.D.	M. E. M.	Nanking.
Rev. John Martin.	C. M. S.	Foochow.
Rev. A. Lutley.	C. I. M.	Hungtung.
Rev. T. W. Pearce.	L. M. S.	Hongkong.
Rt. Rev. Bishop Roots.	A. C. M.	Hankow.
Rev. C. J. Voskamp.	B. M.	Tsingtau.

II. THE CHINESE MINISTRY.

Chairman—Rev. D. Z. Sheffield, D.D.	A. B. C. F. M.	Tungchou.
Rev. T. Barclay.	E. P. M.	Tainan.
Rt. Rev. Bishop Cassels.	C. I. M.	Paoningfu.
Rt. Rev. Bishop Graves, D.D.	A. C. M.	Shanghai.
Rev. G. W. Greene, D.D.	S. B. C.	Canton.
Rev. Chauncey Goodrich, D.D.	A. B. C. F. M.	Peking.
Rev. W. M. Hayes, D.D.	A. P. M.	Chingchowfu.
Rev. H. Rieke.	R. M.	Kangpui.
Rt. Rev. Bishop of Victoria.	C. M. S.	Hongkong.
Rev. A. L. Warnshuis.	R. C. A. M.	Siokhe.
Rev. J. S. Whitewright.	E. B. M.	Chingchowfu.

* Subject to alterations.

III. EVANGELISTIC WORK.

Chairman—Rev. T. E. North.	W. M. S.	Hankow.
Rev. G. Douglas.	U. F. C. M.	Liaoyang.
Rev. H. C. DuBose, D.D.	A. P. M. S.	Soochow.
Rev. R. H. Glover, M.D.	C. M. A.	Wuchang.
Rev. J. Hedley.	E. M. M.	Yungpingfu. (<i>Colporteurs</i> and <i>Mongols</i> .)
Rev. A. Karlsson.	S. H. U.	Tsoyun.
Rev. J. W. Lowrie, D.D.	A. P. M.	Paotingfu.
Rev. P. F. Price.	A. P. M. S.	Dongshang.
Rev. S. Pollard	B. C. M.	Chaotong. (<i>Aborigines</i> .)
Rev. H. French Ridley.	C. I. M.	Sining. (<i>Mohammedans</i> .)
Rev. A. R. Saunders.	C. I. M.	Yangchow.
Rev. F. B. Turner.	E. M. M.	Laoling.

IV. EDUCATION.

Chairman—Rev. F. L. Hawks Pott, D.D.	A. C. M.	Shanghai.
Rev. D. L. Anderson, D.D.	M. E. C. S.	Soochow.
Rev. W. L. Beard.	A. B. C. F. M.	Foochow.
Rev. P. Bergen, D.D.	A. P. M.	Weih sien.
Rev. W. N. Brewster.	M. E. M.	Hinghua. (<i>Industrial</i> .)
Rev. S. Couling.	E. B. M.	Weih sien.
Rev. D. Entwistle.	W. M.	Hankow. (<i>Blind</i> .)
Rev. E. F. Gedye.	W. M.	Wuchang.
Dr. S. Lavington Hart.	L. M. S.	Tientsin.
Rev. G. A. Stuart, M.D.	M. E. M.	Nanking.
Rev. O. F. Wisner, D.D.	C. College.	Canton.

V. WOMAN'S WORK.

1. General.

Chairman—Miss Benham.	L. M. S.	Amoy.
Miss V. M. Atkinson.	M. E. C. S.	Soochow.
Miss Julia Bonafield.	M. E. M.	Foochow.
Miss Butler.	A. F. M.	Nanking.
Miss Bryer.	C. E. Z.	Kienning.
Miss E. Black.	E. P. M.	Swatow.
Miss K. Fleming.	C. I. M.	Anren.
Miss Graham.	U. F. C. S.	Liaoyang.
Miss MacIntosh.	C. P. M.	Changtehfu.
Mrs. Talbot.	C. I. M.	Chuchow.
Miss Talmage.	R. C. A. M.	Amoy.

2. Educational.

Chairman—Miss L. Miner.	A. B. C. F. M.	Peking.
Miss Beckingsale.	E. B. M.	Sianfu.
Miss Janet Clark.	C. M. S.	Ningtaik.
Miss Dodson.	A. C. M.	Shanghai.
Miss Gertrude Howe.	M. E. M.	Nanchangfu.
Mrs. C. M. Jewell.	M. E. M.	Peking.
Miss Newton.	A. B. C. F. M.	Foochow.
Miss Noyes.	A. P. M.	Canton.
Miss Richardson.	M. E. M. S.	Shanghai.
Miss M. E. Talmage.	R. C. A. M.	Amoy.

VI. MEDICAL WORK.

Chairman—Dr. D. Christie.	U. F. C. S.	Moukden.
Dr. W. H. Boone.	A. C. M.	Shanghai.
Dr. Agnes Cousins.	L. M. S.	Hankow.
Dr. S. R. Hodge.	W. M. S.	Hankow.
Dr. E. G. Horder.	C. M. S.	Pakhoi. (<i>Lepers.</i>)
Dr. N. S. Hopkins.	M. E. M.	Peking.
Dr. P. C. Leslie.	C. P. M.	Changtefu.
Dr. D. Duncan Main.	C. M. S.	Hangchow.
Dr. W. H. Park.	M. E. C. S.	Soochow.
Dr. Elizabeth Reifsnyder.	W. U. M.	Shanghai.
Dr. W. Wilson.	C. I. M.	Hsüting.

VII. CHRISTIAN LITERATURE.

Chairman—Rev. Jas. Jackson.	A. C. M.	Wuchang.
Rev. Joseph S. Adams.	A. B. M. U.	Hanyang.
Rev. T. Bryson.	L. M. S.	Tientsin.
Rev. J. Darroch.	Shansi Univ.	Shanghai.
Rev. I. T. Headland.	M. E. M.	Peking.
Rev. D. MacGillivray.	C. L. S.	Shanghai.
Ven. Archdeacon Moule.	C. M. S.	Ningpo.
Rev. F. Ohlinger.	M. E. M.	Shanghai.
Rev. J. Ross, D.D.	U. F. C. S.	Moukden.
Rev. J. Sadler.	L. M. S.	Amoy.
Rev. S. I. Woodbridge.	A. P. M. S.	Shanghai.

VIII. THE HOLY SCRIPTURES.

Chairman—Rev. A. P. Parker, D.D.	M. E. C. S.	Shanghai.
Members of the Executive Committees on the Union Versions, Annotated Bible, etc., appointed at last Conference.		
<i>Sub-Committee on study and use of the Bible.</i>		
Rev. D. Willard Lyon(<i>congener</i>)	Y. M. C. A.	Shanghai.
Rev. T. A. Parker Clinton.	C. I. M.	Changtefu, Hunan.
Rev. L. J. Davies.	A. P. M.	Tsingtao.
Mrs. Arnold Foster.	L. M. S.	Wuchang.
Rev. W. C. White.	C. M. S.	Longoang.

IX. COMITY AND FEDERATION.

Chairman—Rev. W. S. Ament, D.D.	A. B. C. F. M.	Peking.
Ven. Archdeacon Banister.	C. M. S.	Hongkong.
Rev. Jos. Beech.	M. E. M.	Chentu.
Rev. A. Bonsey.	L. M. S.	Hankow.
Rev. E. W. Burt.	E. B. M.	Weihhsien.
Dr. T. Cochrane.	L. M. S.	Peking.
Rev. J. W. Heywood.	U. M. F. C.	Ningpo.
Rev. O. L. Kilborn, M.D.	C. M. M.	Chentu.
Rev. F. E. Meigs.	F. C. M.	Nanking.
Rev. L. B. Ridgeley.	A. C. M.	Wuchang.
Rev. J. W. Stevenson.	C. I. M.	Shanghai.
Rev. G. G. Warren.	W. M.	Hankow.
Rev. J. Webster.	U. F. C. S.	Moukden.

X. THE MISSIONARY AND PUBLIC QUESTIONS.

Chairman—Rev. C. W. Mateer, D.D.	A. P. M.	Weihhsien.
Rev. W. Ashmore, Jr., D.D.	A. B. M. U.	Swatow.
Rev. C. Bolwig.	D. L. M.	Takushan.
Rev. G. F. Fitch, D.D.	A. P. M.	Shanghai.
Rev. J. C. Garritt, D.D.	A. P. M.	Nanking.
Rev. G. Gussmann.	B. M.	Hongkong.
D. E. Hoste, Esq.	C. I. M.	Shanghai.
Rev. L. Lloyd.	C. M. S.	Foochow.
Rev. D. S. Murray.	L. M. S.	Tsangchow.
Rev. Timothy Richard, D.D.	C. L. S.	Shanghai.
Rev. A. G. Shorrock.	E. B. M.	Sianfu.

XI. ANCESTRAL WORSHIP.

Chairman—Rev. Im. Genähr.	R. M.	Hongkong.
Rev. S. R. Clarke.	C. I. M.	Kweiyang.
Rev. W. A. Cornaby.	W. M. S.	Shanghai.
Rev. R. H. Graves, D.D.	S. B. C.	Canton.
Rev. J. Carson.	I. P. M.	Newchwang.
Rev. F. S. Joyce.	C. I. M.	Hsiangchenghsien.
Rev. P. J. MacLagan, Ph.D.	E. P. M.	Swatow.
Rev. A. H. Smith, D.D.	A. B. C. F. M.	Panchuang.
Rev. A. Sowerby.	E. B. M.	Taiyuanfu.
Rev. S. G. Tope.	W. M.	Canton.
Rev. J. Wherry, D.D.	A. P. M.	Peking.
Rev. H. M. Woods, D.D.	A. P. M. S.	Huainfu.

XII. MEMORIALS.

Chairman—Rev. Arnold Foster.	L. M. S.	Wuchang.
Rev. C. Bone.	W. M. S.	Hongkong.
Rev. F. D. Gamewell, Ph.D.	M. E. M.	Peking.
Rev. D. T. Huntington.	A. C. M.	Ichang.
Mr. R. E. Lewis.	Y. M. C. A.	Shanghai.
Rev. W. McGregor.	E. P. M.	Amoy.
Rt. Rev. Bishop Moule.	C. M. S.	Hangchow.
Rev. H. V. Noyes, D.D.	A. P. M.	Canton.
Rev. G. Reusch.	B. M.	Chonghangkan.
Rev. W. E. Soothill.	U. M. F. C.	Wenchow.

Gospel means glad tidings; in Chinese it is called 福音, the sound of happiness. In preaching we may lay principal stress on the blessings it is sure to bring to its receiver. We all know, of course, the important distinction between temporal and spiritual blessings, but our hearers, the common Chinese, cannot possibly comprehend such a distinction, but explain happiness in their own way, as commonly understood, the five kinds—a large family, riches, honours, long life, and peace. They consider their religion a kind of bargain with God; they will worship Him, and God has to give them all their heart desires. As long as they prosper they remain faithful, apparently very good Christians, but when things go contrary to their wishes, and sometimes without any apparent reason but that they for their being Christians meet with unexpected *difficulties* and *affliction*, then many fall off. Christ Himself has foretold such in His Parable of the Sower.—From Dr. Faber's "Paul, the Apostle in Europe," page 67.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

English or Chinese?

A letter from Prof. Arthur Lloyd, of Tokio.

[This letter was written in answer to a request made to Prof. Lloyd that he would contribute an article to the *RECORDER* on the question as to the language to be used in mission education in the East.]

11th February, 1906.

MY DEAR MR. MANN:

I am extremely sorry to say that I am far too busy to undertake anything like a formal essay either now or for some time to come. But by a strange coincidence it does so happen that only last week I was writing to England on the very same subject, and I think it might perhaps answer your purpose just as well if I were to write you, while the matter is fresh in my mind, a short *résumé* of what I have already written for use elsewhere.

1. We are Christian educationists; at least I consider myself one, and your Association, I presume, makes the same claim. As Christian educators it is our duty to give instruction and training calculated, among other things, to enable our students "to learn and labour truly to get their own living and to do their duty in that state of life to which it shall please God to call them."

That means that a good practical secular education is a vital portion of all education—any education which fails to enable scholars to earn their living and do their duty so far fails to be even a Christian education.

2. In order to enable our students to earn their own living we must give them science, geography, history, all that modern life requires, regardless of any powers they may have of acquiring languages.

Two years ago I had several talks with Prof. Sharpe, of Bombay, who had been sent over to Japan by his government to study educational problems in this country. He told me that there was no comparison between students in Japan and in India. In Japan the students he found to be poor in English and linguistics, but strong in practical subjects, mathematics, etc., which they learned in Japanese; whereas the Indian student was, as a rule, excellent in language but weak in practical knowledge.

The Japanese government has shown excellent judgment in insisting on all instruction in practical subjects being given in the vernacular, and I believe the example of Japan is the one to be followed in China. Indeed I think it is the example that will be followed, whatever line the missionary schools may choose to adopt.

(a). It enables all students, whether linguists or not, to profit by the instruction.

(b). It enables schools to employ native teachers who have any aptitude to teach science, even though they may not have any knowledge of English or German.

(c). A vernacular education is one of the bases of patriotism; and just as the United States would refuse to sanction any system of education in which instruction was given in French or German, so China ought, as Japan has done, to discountenance any education which is not vernacular.

3 This brings up the question of text-books. Japan has been obliged to make all her text-books for herself. China, which employs the same script, will be able, in her educational reforms, to enter into the labours of Japan, and it is wonderful how energetically the supply of Japanese text-books for the Chinese market is being pushed. The books which Japan supplies are neither brilliant nor original, but they are practical adaptations of Western science by Orientals for Orientals, and that is what China needs. China will in time find native scholars to do what is required for a truly national system of text-books.

4. My own special line is teaching advanced classes. But my work is not as advanced as perhaps you suppose.

At the Commercial School I am strictly practical, and by way of giving my students some insight into the language of daily life, I am this year translating into English a very realistic Japanese novel. In the navy I have some students who are almost beginners; indeed one class are taking Barnes' third reader. But the object before me has always to be practical, a knowledge of English which will enable a Japanese officer to do his duty in, say, a foreign port. In the University alone do I lecture on literature, and there I find that whereas my own more intimate acquaintance with my own tongue often stands me in good stead, yet that true inspiration, which is one of the true tests of a higher instruction which is worth anything, comes much more frequently from my Japanese colleagues than from myself. I can explain, correct, and make suggestions in English, but when I want to "inspire" I have to fall back on my scanty stock of Japanese colloquial.

I think I have indicated the lines along which China ought to (and will) develop her national system of education. It ought to be the aim of Christian educationists to push that national system with all the strength they have, for therein lies China's hope, and a good national system of education can only be a help in the long run to the religion we believe. The time will come in China, as it has come here, when the special *raison d'être* of mission schools will disappear. In the meantime, and for many years to come, they will have their place as training places for teachers. And,

it seems to me, their work will be permanent or the reverse according to the position they take up with regard to the question of vernacular teaching.

I think that is a fair summary of what I feel on the subject of education in the Far East. If it is of any use to you, I shall be very glad to have had the opportunity of writing it.

Believe me to be,

Yours very sincerely,

ARTHUR LLOYD.

The Educational Directory in China.

THE Educational Directory for China is now out. Besides being invaluable for practical purposes it is a most interesting book to look over so as to get an idea of what is being done in different places and to get an account of the different schools and colleges in China.

The Editor of the book is Mr. N. Gist Gee, M.A., of Soochow University, and he deserves the thanks of all members of the Educational Association for the work which he has accomplished. The labors required in preparing such a book must have been tremendous, and for anyone to take up such a task, in addition to his regular college duties, surely shows a spirit of self-sacrifice and of devotion to the common interest of all who are working in China.

The body of the work is occupied by short accounts of each of the schools in China, classified according to missions. About seventy missions are represented in this way. These accounts give the personnel, and in the case of the larger schools and colleges also give a general account of the work being done. In this not only the mission schools are included, but also the government schools under foreign management.

The Appendices are perhaps still more valuable than the main part of the book. Appendix A gives the Courses of Study for Male Institutions. Fifteen such institutions are represented. The hours spent on each study and in many cases the text-books used are given, so as a reference book in opening new work this may be of great value.

Appendix B does the same thing for Girls' Schools, giving five courses of study.

Appendix C contains first a Summary of Boarding-schools for Young Men. In this the schools are classified according to provinces, and the statistics are given. These include the

number of teachers, foreign and native, and the number of boarding and day pupils. Altogether there are eighteen colleges or schools, each containing over 100 boarding pupils.

The next summary is that of Boarding-schools for Young Women. These, although very numerous, are much smaller; only five reaching the 100 mark.

Other summaries are those of Anglo-Chinese Graded-schools, Day-schools, and Kindergartens. Of the latter there are five, with a total of 118 pupils.

Last in the book comes a list of Members of the Educational Association and an index to the volume by names of towns represented.

Altogether there are over 200 pages in the Directory, and it is well worth the dollar which it costs at the Presbyterian Mission Press, Shanghai. We suppose that most members of the Educational Association will provide themselves with this volume, and again we thank its editor for his labors on our behalf.

F. L. H. P.'s Editorial in "St. John's Echo."

[Some interesting statistics have been compiled by Dr. Pott from the figures given in the Directory, so with acknowledgments to him we reprint the following editorial summarizing the Directory :—]

The Educational Directory compiled by Mr. N. Gist Gee, and just published by the Educational Association of China, is a volume full of interest. No one can study it carefully without realizing more than before what a very important and valuable work in helping to educate China is carried on by Christian missionaries.

Apart from the religious influence exerted by the schools under their direction, and viewed solely from the standpoint of being the means for the introduction of a more enlightened form of education, these schools and colleges have been of inestimable value to China.

They are a free gift from the West to the East, representing a very large sum of money which is annually poured into China, and they constitute a gift which is inspired by purely philanthropic motives.

We have taken the trouble to add up some of the columns of figures contained in the appendices, and attempted to get a summary of the work in this way.

We gather from the statistics contained in this book that at present there are no less than 8,000 male students residing at the various mission boarding-schools and colleges conducted by Protestant missionaries. To this number another thousand may be added for day-students attending boarding-schools. There are about four thousand female students in the various missionary boarding-schools and colleges, with an additional 600 day-students attending them.

Altogether there are 185 boarding-schools and colleges for male students and 93 for female students.

About 296 male and 273 female teachers are engaged in carrying on this educational work.

The Directory also contains reports from 1,350 day-schools under Protestant missionary auspices, with a total enrollment of 16,000 male students and 7,000 female students. We imagine that this is, by no means, a complete report of mission day-schools, but even as it is the figures are striking.

There are as many as fourteen institutions which may properly be classed as colleges. These are distributed in the great centres of China, along the coast, and in the interior.

As an evidence of the attention paid to this department of missionary work by American societies, it is interesting to note that of the fourteen, twelve are colleges founded and conducted by American missionaries.

The only disappointing report in the Directory is the meagre returns it contains in regard to kindergarten work. Owing doubtless to the difficulties of conducting this kind of work in China, the figures show that only some 126 children, throughout the whole of the empire, are under this form of instruction.

As we have said before now that China is contemplating the organization of an educational system throughout the country, she cannot afford to be regardless of the great work that is being carried on by missionaries. She should recognize the value of the work and gratefully receive the benefit which is conferred upon her by the labour of these men and women.

Those who scoff at missions and their practical value would do well to ponder these figures, and try to form some estimate of the amount of effort which they indicate, and of the influence these schools and colleges must necessarily exert in China.

It has been said that Christianity entered Japan through the school. We think it may be said, without fear of exaggeration, that much of the work for preparing China to understand the Christian religion has been performed quietly and silently in these schools.

It would be interesting to know how many of these students have been led to embrace the Christian religion, but even if this number proved disappointing, we still can see that the pupils who come under the instruction of these schools can hardly fail to have misconceptions removed and to have some appreciation for the great religious ideas contained in the teaching of Jesus Christ.

The St. Louis Educational Exhibit.

To the Members of

THE EDUCATIONAL ASSOCIATION.

By a vote of the Executive Committee of the Educational Association it was decided to place the Educational Exhibit, which was collected for the St. Louis Exposition, on view in Shanghai at the International Institute. We have set apart for this purpose a portion of one room, but we are hoping to have in time more space to lend for such an exhibit. At present this exhibit consists of

books, albums, separate pictures, samples of school examinations and class work and a few models of buildings. So far as the Institute is concerned, we would be glad to see this exhibit not only made permanent, but improved by additional. Besides the large number of outsiders who see the exhibit, some of the members of the Educational Association may also find interest therein. The Institute may be found at 345 Rue du Consulat Prolongée.

Yours truly,

GILBERT REID.

Meetings of the Executive Committee.

The Executive Committee met at the McTyiere Home on Friday, 9th of March, at 5 p.m.

Present: Rev. Messrs. Silsby, Pott, Rawlinson, Miss Richardson, Profs. Cooper and Walker. In the absence of Dr. Parker, Mr. Silsby was asked to take the chair.

Mr. Cooper reported that as a result of the ballot recently sent out, over two-thirds of the total membership of the Association had voted in favor of the following four amendments to the Constitution and By-laws:—

1. To amend the Constitution, Art. I, by adding the following: "The Chinese name of this Association shall be 中國教育會."

2. To amend the Constitution, Art. IV, by changing the final period to a comma, and adding the following: "as active members; other persons engaged in such work shall be eligible as associate members. Active members alone shall have the right to vote and to hold office. Election to membership, *ad interim*, rests with the Executive Committee."

3. To amend By-law 7 by inserting the words, "and Chairman of the Publication Committee," after the word *Treasurer*.

4. To amend the By-laws by adding a new by-law (No. 14) as follows:—
"At the triennial meetings of the Association the reports of Officers and Standing Committees shall be distributed in printed form at the first meeting of the Association, at which time they shall be read by title and referred to appropriate committees. Such committees shall return the reports for the action of the Association at the opening of the morning session, from day to day, together with such recommendations as they shall desire to make, and action upon the reports shall then take precedence of all other business."

These changes have therefore been adopted by the Association.

On motion, Mr. George Alfred Clayton, of Wusueh, Kiukiang, was elected a member of the Association.

On motion, the meeting adjourned.

M. P. WALKER,
Secretary.

The Executive Committee met at the McTyiere Home on Friday, 6th April, 1906, at 5 p.m.

Present: Dr. Parker, Chairman; the Rev. Messrs. Silsby and Cline, Prof. Walker.

The Secretary read letters from Drs. Sheffield and S. Lavington Hart accepting their appointment to the Committee, to find out the

position of the Chinese Government with regard to mission schools, etc., and at the suggestion of Dr. Sheffield, the names of Dr. Ament and Rev. E. T. Williams, of Peking, were added to the Committee.

The Secretary read a letter from Rev. J. Whiteside accepting the position of director of the book exhibit.

Miss Henrietta Montgomery, of the American Presbyterian Mission, Kiungchow, Hoihow, Hainan, was elected to membership in the Association.

Dr. Parker reported that the work on the Directory of the Association was complete and that the book was now ready for sale. The price, as already decided, was \$1.50 per copy and \$1.00 to members of the Association.

Dr. Parker reported that the sales of books for the six months ending 31st December, 1905, had amounted to \$2,624.21 and that the bills paid for printing during the same time had amounted to \$999.60.

Dr. Parker reported that the Mission Press had paid to the Treasurer of the Association \$1,000 and that there was still a balance of \$4,112.73 in the hands of the Press.

On motion, it was decided to send twenty copies of the Directory to Prof. N. Gist Gee, of Soochow.

On motion, the meeting adjourned.

M. P. WALKER,
Secretary.

The Committee met at the McTyiere Home on Friday, 4th May, 1906, at 5 p.m.

Present: Dr. Parker, Chairman; the Rev. Messrs. Silsby, Cline, Rawlinson, Bevan, Profs. Cooper and Walker.

The Secretary read a letter from Mr. N. Gist Gee, of Soochow, stating how he had disposed of the copies of the directory sent him and making a request for more. On motion, it was decided to send ten more copies of the directory to Mr. Gee.

The Secretary read a letter from Dr. D. Z. Sheffield, of North Tungchow, stating the progress of the work of the Committee to find out the position of the Chinese Government with regard to Mission colleges.

The Secretary also read a copy of a letter prepared by the above Committee to be sent to Hon. W. W. Rockhill, U. S. Minister at Peking.

On motion of Mr. Cooper it was decided to indorse the letter to Mr. Rockhill.

Mr. Bevan reported that a draft for £94 odd had been sent to W. and A. K. Johnston in payment of their bill.

On motion of Mr. Silsby it was ordered that 2,000 copies of Dr. Parker's Trigonometry be printed, as the present edition had been exhausted.

On motion, the meeting adjourned.

M. P. WALKER,
Secretary.

Our Book Table.

Pioneer Work in Hunan, by Adam Dorward and other missionaries of the China Inland Mission, with portraits, illustrations and map. By Marshall Broomhall. London: Morgan and Scott and China Inland Mission. 1906. 2/- nett.

For this instructive and inspiring book we cordially thank Mr. Broomhall, and we trust its reception will be such as to encourage him to write in a similar way the story of pioneer work done by C. I. M. missionaries in each of the provinces where they are now established.

The majority of the workers on the field to-day know little or nothing of the heroes who toiled and suffered twenty or thirty years ago. We commend this study of Adam Dorward's eight years of strenuous and faithful toil to every junior missionary. It is well, indeed, that the example of such a true evangelist should be before us all. Nor have we recently come across a book that will do more good in the home churches. It would make a capital text-book for Christian Endeavour Societies and Mission Bands.

Adam Dorward was one of those men who write little about themselves, and we do not therefore see as much of the man as we should like; but his work shows him to have been a man of rare qualities of heart and mind. Arriving in China in 1878 he was, after two years of preparation, set apart for pioneering work in Hunan. His first journey in the province was made in 1880, and to him belongs the honour of having been the first foreigner to reside in any of its cities or towns. Dorward's journeys were not mere trips to

certain points and back again, but the long itinerations of a true pioneer. His first journey was one of 500 miles, and in 1883 he covered no less than 1,300 miles. He was often alone, and often he carried his own pack over those weary miles. Of the eighty-two chief walled cities in Hunan, Dorward visited no less than sixty-three, and in each, as far as it could be done, he appears to have preached and sold Scriptures and tracts—a splendid record when we remember that Hunan was then the “closed” province. “Amid hardships unrecorded and discouragements sufficient to dishearten the most sanguine, he gave the strength of his fine manhood to the doing of God's work among a people who repeatedly cast him out as the off-scouring of the earth; until, in one final effort to stand by a fellow-missionary in time of special need, he denied his body that rest, which serious sickness demanded, and literally poured out his soul unto death.”

Space will not permit even a reference to those who became Dorward's colleagues and successors, to whom the book, however, does full justice.

That twelve societies now have resident workers in the province and that the C. I. M. has eight foreign missionaries at four central stations, and that this same Mission has twelve native helpers and nearly one hundred baptized Christians, are facts that should stop the mouth of unbelief and call forth abundant praise.

The illustrations, the map and general get-up of the book are admirable. G. H. B.

Comparative Study in Geographical Terminology 中西地名譯表.
By Gilbert Reid and Sha Ch'ing.
Commercial Press, Shanghai.

This is a collection, under one view, of a long list of geographical names with their Chinese equivalents as hitherto used by the following authorities: The Geography issued by the Commercial Press in Shanghai; the Geography prepared by Messrs. Chapin and Tewksbury of North China College; the Geography prepared by Mrs. Alice Parker; the Geography prepared by the Japanese, and where the words are in smaller type, a still later and larger Geography prepared by the Japanese; a Geography prepared by the late Dr. William Muirhead; miscellaneous authorities, especially books published by the Shanghai Arsenal; books issued by the Diffusion Society. Dr. Reid says in the Introduction: "The following Lists . . . are the outcome of giving instruction in History and Geography and of preparing books in Chinese on Historical Themes In looking over these different lists it will be at once apparent that there has either been no system in the selection of terms, or, if there has been a system, it does not conform to the usage of the Chinese language. It will be seen that the same sounds are not rendered with the same Chinese character, but different characters represent the same sounds. Which of the lists is the most suitable still remains to be determined. In preparing these lists . . . it has been with the hope, First, that the Chinese government, through its Ministry of Education, will very soon be able, by the appointment of competent Chinese and foreign scholars, to issue an official list, either selecting the

best terms that have already been in use, or preparing a new list; and, Secondly, that the Educational Association, which consists of nearly all the British and American educationists in China, would also complete the task, which it has already undertaken, of selecting a set of terms in geography for literary and educational use."

It would have been better if Dr. Reid had included the terms that have already been adopted by the Educational Association. And users of his book would be glad, also, if he had indicated his preference for one set of terms, as his experience and observation would have given confidence to many whose views on the subject have not been definitely fixed.

Dr. Reid has done a good work in collating these lists, as it will be a great help both to the student and maker of books on geographical and historical subjects in Chinese, and also to the Chinese government and the Educational Association who, Dr. Reid hopes, may be able to select and publish a List of Terms such as may come into general use. But the whole subject still remains to be dealt with in some adequate manner so as to secure a uniform system of rendering Western geographical names into Chinese. For the present confusion reigns. With these lists before you, "you pays your money and takes your choice."

A. P. P.

Chinese Superstitions. By J. Vale.
London: C. I. M., Morgau and Scott.
1906. Price 6d.

This well-printed little volume is evidently an amplification of the paper read by Mr. Vale before the Chen-tu Association in 1904 and published in pamphlet form in 1905. In the notice in

the May RECORDER for that year the reviewer said it would be a helpful exercise for younger missionaries to talk over with their teachers the various customs set forth in this booklet and note wherein they coincide with, or differ from, the practice in their own locality. Unfortunately in this issue there are no Chinese characters at all. In the new edition the following charms, which are not in the earlier pamphlet are mentioned: how to stop a fire; angry ancestor charm; egg and seed charm. The divisions of the booklet are:

I. Superstitions confined to certain classes of society.

II. Superstitions common to all classes.

Under the second heading come old wives' superstitions, superstitions in connection with sickness and disease, and superstitions in connection with marriage, birth, death, and burial.

A valuable addition to this new issue are two beautiful half-tone reproductions of objects connected with these beliefs. Such a publication is of great value at home, where those who are interested generally have access only to the beautiful theories of the popular religious systems, and learn nothing of the customs and superstitious fears which do so much in shaping, and twisting, the lives of the people.

We would suggest to the friends interested in the subject of folklore, and who have been making a special study of the customs, superstitions, legends and myths of the people among whom they live, that they should compare notes—possibly at the General Conference in 1907—and arrange for the publication of a book dealing with the whole matter and its relations to different parts of the Empire. In the

Journal of the China Branch of the Royal Asiatic Society (Vol. xxxiv, I: and xxxvi) Rev. E. Box gives us a study of Shanghai Folklore, which should not be forgotten in the preparation of such a work.

G. M.

“Religions of Mission Fields as viewed by Protestant Missionaries.”

To bring into one volume of a hundred pages a practical survey of the great varieties of non-Christian religions prevailing in “Mission Lands” would likely have been a failure in other hands than those of Dr. H. P. Beach, Educational Secretary of the Student Volunteer Movement. But even so the success of this book has been achieved by having each religion treated in succinct, first-hand fashion, by missionaries writing on the field.

Dr. Richards treats of the “Religion of the African,” Dr. De Forrest of Shintō, Mr. Janvier of Hinduism, Dr. Cushing of Southern Buddhism, Dr. Gring of Japanese Buddhism, Dr. DuBose of Taoism, Mr. Meyer of Judaism, Dr. Zweimer of Mohammedanism, Dr. Winton of Catholicism, and, of special interest, Dr. Devollo Z. Sheffield of Confucianism. We do not remember to have seen in condensed form any treatment of Confucianism so intelligible to the lay mind and so carefully diagnosed as is this by Dr. Sheffield. In regard to ancestor worship he closes his brief paragraph by saying: “This worship has been excluded from the Roman Catholic church in China, though from early times that church has admitted the worship of saints and angels into its ritual. In the Protestant church the deeper spiritual intuitions of the native converts uniformly declare against this practice.”

R. E. L.

The Creed of Christ. A Study in the Gospels. By Rev. Richard Venable Lancaster. 12mo., pp. 206. Richmond, Va. Presbyterian Committee of Publication. 60 cents.

The author, a former missionary in China, has given us in this little volume a book which is rather unique in its plan and which comes to us highly endorsed by some of our ablest ministers in America. One of them said recently: "This is one of the best books of its day. I know of nothing better in its line. I have reread it, and it grows upon me." He further says: "For myself, after fifty years of Bible study, I do not hesitate to affirm that this book is a fair and free statement of the actual faith of Jesus of Nazareth—the Christ."

There are many books telling what the creeds of certain churches, or people, or individuals are. This usually means their interpretation of the teachings of the Scriptures or of Christ on certain points, but the idea of this book is to go deeper and tell as far as possible in Christ's own words what *He Himself* believed on different subjects. We are told in simple language, because it is mainly Christ's own language, what He believed about the Scriptures, God, Satan, Sin, Punishment for Sin, Himself, His Kingdom, the Holy Spirit, the Second Coming, the Final Glory, etc.

In carrying out this idea Christ is either quoted fairly and fully, or else chapter and verse for the statements are given. There is no effort to establish or to controvert any church peculiar doctrines or belief. Whether looked at simply as a Bible study or as a devotional work the book is alike good. We most heartily commend the book to everyone and feel sure that all will be helped by a careful reading of it.

G.

Macmillan and Co.'s recent issues.

Macaulay's Essay on Clive, with introduction, notes, etc., by H. M. Buller, M.A., price 1/-, is a well got up little volume. In the introduction Mr. Buller accuses Macaulay of inaccuracies, and he thereupon imitates his example. He gives the date of the founding of the English East India Company as 1606, whereas the charter was granted in 1600 and the company founded probably in 1599. He confuses English and British just as Macaulay does. His spelling of "Mahomedanism" is unusual, but as the spelling of Oriental names seems one of his specialities, we shall not quarrel with him about it. The notes, etc., are valuable helps in the study of the Essay. Mr. Buller has, on the whole, done his work well.

An introduction to Practical Geography (3/6) by Simmons and Richardson, is an admirable contribution to the text-books that are being issued for the rational teaching of the children of to-day. It is a geography in the widest sense of the word and does not treat of countries, their peoples and commerce. It is more in the nature of physiography, in that it treats on the surface of the earth only and the various phenomena observed by us who live thereon. It is what it professes to be, a *practical* geography, in that it shows how to make maps of rooms, fields, countries, and continents, etc. It shows how to put to practical use barometers, thermometers, dials, compasses, sextants, etc. The various tables given are interesting as well as useful, and altogether for advanced pupils we have not seen anything in the way of text-books likely to be of greater use in the subject it professes to treat.

A Shilling Arithmetic, with Answers. By S. L. Loney, M.A., sometime Fellow of Sidney Sussex College, Cambridge, and L. W. Grenville, M.A., of St. John's College, Cambridge, Senior Mathematical Master of St. Dunstan's College, Catford, S. E. Price 1/6.

This little book, written on the lines of Loney's "Arithmetic for Schools," has been prepared in the hope of meeting the requirements of Secondary Schools, and covers the course for the Oxford and Cambridge Junior Local Examinations.

Macmillan's New Globe Readers.
Book III. 1/2.

Selected passages from Æsop, Hans Anderson, Kingsley, Tennyson, Ballantyne, Lewis Carroll, and other well known writers, form a compilation excellently calculated to interest and inform children who have got over the first difficulties of reading, but are not yet sufficiently advanced to run alone.

Macmillan's New Globe Readers.
Book IV. Price 1/4.

There is a great treat for our young people in this volume. The list of authors includes the well-known writers of several countries; and the stories from the Odyssey and Teutonic mythology will help to create and develop the desire for good books.

Ivanhoe. By Sir Walter Scott. Abridged and edited with introduction, notes, glossary, etc., by Young Johnson. This well-illustrated volume is issued at 1/6.

Old Mortality. By Sir Walter Scott.

With Notes by the Editor and Mr. Andrew Lang, Glossary and Index. A nice edition of an old favorite. Price 2/6.

Les Caractères ou les Mœurs de ce Siècle, par La Bruyère. Adapted and edited by Eugène Pellissier. Price 2/6.

Marchand D'Allumettes, par A. Gennevraye. Edited by Cloudeley Brereton. Price 2s.

ACKNOWLEDGMENTS.

The Records of a Conference on Federation held at Peking China, September 28th to October 1st, 1905. Printed in Japan. 1906.

A hundred and eighteen pages of interesting discussion of this important subject.

Missionary District of Shanghai, A. C. M. Report of Fourth Conference. 1906. January 31st—February 1, 2, 3. Shanghai, 1906.

A cheering and encouraging report of progress, with valuable statistical tables, and helpful discussions of the following subjects:—(1) The Catechumenate. (2) Christian Union in China. (3) The Relationship of Heathen to Christian Rites and Ceremonies. (4) The Missionary's Attitude towards the Political and Social Movement in China.

Report of the American Baptist Telugu Mission for the year 1905, being the seventieth year of the Mission. Madras, 1906.

A hopeful report, with sketch map of the field, illustrations of the workers, and carefully prepared tables of statistics.

衛生學入門問答 A Catechism of Health, giving elementary instruction in the first principles of health and hygiene. By P. L. McAll, B.A., M.B., L. M. S., Hankow. Central China Religious Tract Society, Hankow.

Transactions of the Asiatic Society of Japan. Vol. xxxiii. Part 2. December, 1905. Price \$1.50.

Contains:—"Village Life in Japan." "The Ten Buddhistic Virtues."

The China Medical Missionary Journal. May, 1906. Volume xx. No. 3.

Annual Report of the Smithsonian Institution, 1904. United States National Museum. Washington City, 1906.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so

that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race. (Finished.)

S. D. Gordon's book on Power. By Rev. D. MacGillivray. (Finished.)

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Simple Mandarin Church History. D. MacGillivray.

Guizot's Civilization. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

Commercial Press List:—

Laughlin's Political Economy. Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Iron-work, Mineralogy, Zoology, Physiology, Physiography.

Systematic Theology. By Dr. H. C. DuBose. (very extensive)

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Concordance of the New Testament. Mandarin. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

Couling's Text-book of Zoology.

Outline Scripture Catechism. By Mrs. Hugh W. White.

Doctrinal Catechism. By Rev. Hugh W. White.

Mrs. Bertha S. Ohlinger, "An Indian Princess."

Abridgment of Mateer's Arithmetic. By Mrs. Mateer.

Catechism on St. John's Gospel. By Mrs. DuBose.

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. H. C. Fenn on the New Testament.

Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies. He has also in mind to publish a China Mission Year-Book, commencing with 1906, to be issued at the beginning of 1907, this to be the first of a regularly appearing series of Year-Books. Suggestions as to what should be included in these Year-Books are now solicited. He would also like to know from missionaries what they think of the idea. This has nothing to do with the Centenary Historical Sketches, of which he is Editor.

Editorial Comment.

THE contents of this issue afford much food for thought,

Chinese Possibilities.

and, in some cases, opportunity for explanation. A most interesting field of thought is suggested by Bishop Graves' paper on Chinese Christianity. The observation and experience of most missionaries will doubtless in the main agree with his summary of Chinese traits and their probable influence on the Christianity of coming generations. It may, however, be questioned whether there is not in the Chinese far more depth and warmth of emotion, and hence the possibility of arousing greater religious devotion than appears on the surface. The Chinese seldom express exactly what they feel, and then only to those with whom they are in absolute accord. The one great exception to this statement is perhaps that revolt of the individual from self-repression which is seen in the frenzy of rage to which many Chinese give way. There is a self-abandon and, so to speak, enjoyment of this passion in these cases which reveals the emotional depths of the Chinese character. Love, faith, the desire for holiness, and as Bishop Graves has pointed out, the power of self-renunciation, have the highest potentialities in such a people, in spite of the apparent calm and coldness of their exterior. This coldness

and the fear of showing what is in their hearts result largely from two causes: first, the subjection of the individual to the mass; and second, the sense of lack of sympathy, or as it may be called, the suspicion or fear that others will criticize and laugh at those who carry their hearts on their sleeve. But the heart within is capable of being touched and thrilled.

* * *

ALONG with the idolatry and superstition of China is to

Chinese Longings.

be found a certain amount of religious fervor and devotion—as much perhaps as is discoverable in most countries where idols are worshipped. Such devotion is kindled, not by the idols or the ceremonies; for falsehood has no power to warm the heart; but rather by adventitious circumstances, such as calamity, or sorrow, or pain, or opposition and persecution. Indeed these seem to be needed to bring many of us, who are born in Christian lands, to feel and appreciate the truth. But the feeling of need brought Buddhism to China against the veto of the sages and the scholars. Priests and nuns to-day bring women to tears as they tell of the pains and sorrows of Buddha or of saints of that religion. In spite of mixed motives we must believe that it is religious fervor which takes many men and women into the various vegetarian and

other sects, or shuts them up in rooms in monasteries and convents, where they spend years in worship and study. And many of our converts have told of their long and ardent search for a Savior, finding rest only when they found Christ.

* * *

THE most important point of all for us to ponder is the fact that the Chinese take religion from the practical rather than the intellectual or mystical side. We are told by certain spiritual Chinese, whose judgment we thoroughly trust, that not a few who have entered the church have wished, after a time, that they might honorably withdraw, because they do not actually see men's lives *changed* by the Gospel in accord with the preaching of the pulpit and the promise of the Bible. Let us as missionaries live up to what we preach and lead the Christians into that practical experience of the Spirit's power to change the disposition and mend faults. Spiritual living, whether mystical or not, is an intensely practical matter. Actual Christianity does attract the Chinese. If we present the Christ-life to the Chinese, not from the pulpit or desk alone, but in our lives, it will be repeated and reduplicated. A people so practical as the Chinese, when they are actually made over by Christ, may help greatly to teach the world what a living Christianity is.

In our January and February issues the subject of union was referred to and proof was given of the many-sidedness of the question. The publication of the three papers in this number is timely in view of the important position given to the subject of comity and federation in the Centenary Missionary Conference programme printed in this issue; and also in view of the approaching summer conferences at the health resorts. We feel that had Mr. Mateer been able to carry out his desire to attend the Pei-tai-ho Conference, he might have contributed to some of the actions then taken. He might possibly even have subscribed to most of them.

* * *

WHILST many workers will not be able to attend these conferences we feel sure that most of them will be there in spirit. We realise that when the disciples returned from the missionary tour among the villages of Galilee, our Saviour's invitation was very welcome to them: "Come ye yourselves apart into a desert place." No Christian work can be well done without long and frequent communion with Christ, and when a large number of workers gather together in His Name for prayer and conference, we feel sure that the Spirit of God will be present and much lasting benefit accrue. Possibly when it comes to action on such topics

as union and federation some summer conferences may take themselves too seriously and with a certain lack of perspective. But all their discussions and suggestions clear the air, and perhaps the partial failures of some laudable efforts may have an influence even more lasting than if present success had attended them. With clearer minds and warmer hearts more workable plans for union, federation or co-operation may be presented.

* * *

WITH federation in the air in many different countries we believe there will be an increased study of the question by all missionaries, and we look confidently forward to an advance step being taken by the General Conference next year. Union, not uniformity, on the basis of essentials, is surely possible in the native church. We have no right to perpetuate here differences which exist at home, but which are not accepted on their merits and with free choice, after full study of the *pros* and *cons*, by the Chinese. If we do, we shall have mixed clay with iron and we shall have built not Christ's pure church, but an edifice full of human separations. "I am of Paul," "I am of Apollos," "I am of Calvin," "I of Wesley," "I of the Anglicans," "I of the Non-conformists,"—Oh for a Paul with authority to write to us Corinthian factionists. Yet it seems that Christ's words, and above

all His prayers, ought to suffice!

We trust that at the Centenary Conference those present will so rise to the "higher altitudes of faith and love and prayer and devotion" that the barriers that separate will be shaken. As Mr. Speer once remarked, "The best way to heal some breaches is to bridge them in higher air."

* * *

THE printing of the articles on Union, from time to time,

has enabled us to gauge more accurately the desire for union, as well as to learn those points on which there is difference of opinion, and regarding which explanation might be made. We recommend to others what we have done for ourselves, a careful re-reading of the circular issued by the Bible Societies on the proposed "Union" terms for God and Spirit. There is no attempt upon the part of the Bible Societies "to force out of the Bible entirely the term which expresses the conviction of a considerable minority; and, instead, force upon them a term which they cannot conscientiously use."

The Bible Societies are not prepared to print editions of the Bible with a *new* set of terms, and at the same time publish editions in all of the other terms now in use. The American Bible Society now prints the Scriptures with the terms *Shên*, *Shang-ti* (with *Shên* for Spirit) and *T'ien*-

chu, and the Society will continue to print in these terms until the missionaries have agreed upon the best terms. It is not proposed to *force* anyone to adopt the suggested "compromise terms." The circulars sent around by the Bible Societies do not "*require* missions so to act as to bind all their members to use only the Bible with the compromise terms." The circular letter explicitly states that the Bible Societies *ask* the missionaries whether they "are prepared to use editions of the Mandarin version of the Bible printed with the above terms for God and Holy Spirit, *and not to call upon the Bible Societies to print editions with other terms.*" The letter also plainly shows that this action was not taken by the Bible Societies on their own initiative, but at the request of the Peking Conference, and that its purpose was to ascertain the wishes of their constituents in this matter.

"Form I" to be used when the vote of the Mission, Conference or District Committee is binding upon its members records the vote of the Mission, Conference or District Committee and pledges their members "to use such editions of the Scriptures, and to use them exclusively." That is, not to call upon the Bible Societies, in future, to publish editions with the other terms. The same is true of "Form II," in which the individual missionary agrees to use such editions exclusively. It was never

contemplated that Scriptures now in the hands of missionaries or converts or the stock in the depôts of the Societies should be discarded for the others. The Bible Societies would be the first to deprecate such a waste. But the Bible Societies have a right to know that if the compromise terms are agreed to by a practically unanimous vote, their constituents will not call for editions with the old terms after the present stock is exhausted.

It will be interesting to our readers to know that in the replies received to the circulars sent out by the Bible Societies only one Mission—the Hankow District of the London Mission—and twelve individuals voted against the change. The replies represent thirty-six different Missionary Societies.

* * *

IN our last issue we gave some gleanings from the annual report of **The American Bible Society**, the British and Foreign Bible Society. As the year is usually well advanced before the American Bible Society figures reach us from New York we have, through the kindness of Dr. Hykes, been favoured with a perusal of the report sent home by him. With Mr. Bondfield, he sees a live connection between the work of the Bible Societies and the native desire for more knowledge and greater independence. Dr. Hykes believes that China is entering upon a new era—one pregnant with great promise and at the same

time full of the greatest dangers. He welcomes the rise of the spirit of patriotism, of which many thought the Chinese quite incapable; but a wave of which appears now to be sweeping over the whole country. The drastic reforms in the criminal code of the country and other steps working evidently toward the abolition of extra-territoriality are noted. Riot and restlessness are not overlooked by Dr. Hykes, but the report is a hopeful one, because he knows that in the Gospel the Bible contains is the only possible remedy for China.

* * *

THIS has been the record year of the China Agency of

A Record

Dear.

the A. B. S. in the matter of printing. A total of 549,600 volumes, comprising 39,000 Testaments and 510,600 portions, shows an excess of 195,100 books over the figures for 1904. Bishop Schereschewsky has completed his long and arduous labours in connection with the complete Mandarin Reference Bible; the work is in press and nearing completion. The following table may be of interest in connection with the term question:—

DIALECT.	SHANGTI.	SHEN.
Mandarin	315,000	131,000
Mand. & English	...	600
Classical	6,000	6,000
Canton Colloquial	...	1,000
Cant. & English	...	2,000
Easy Wên-li	20,000	51,000
Foochow Coll.	13,000	...
Sam-kiong "	...	3,000
Shanghai "	...	1,000
Soochow "	...	1,000
	<u>354,000</u>	<u>195,600</u>

It may be noted here that no Scriptures were printed this year in the third term (Tien-chu), in which the A. B. S. supplies China. The direct issues are the largest of any year since the Society began work in China, a total of 625,852 volumes being despatched, and showing an excess over last year of 98,251 books. Comment is again made on the growing demand for complete Bibles and Testaments. The returns of actual circulation are also satisfactory, aggregating 537,304 copies of the Word—the first time the half-million mark has been passed.

* * *

To contemplate the future influence of young men in P. M. C. A. China is both Secretaries an inspiring in Council. and an alarming exercise. They constitute an unmeasured store-house of potential energy which, like Niagara, only wants harnessing to be made effective for the transformation of a nation's life. Herein lies the inspiration. But what turbines should be used, how can they best be introduced, and into what channels shall the gathered force be directed? It is in answering these questions that we feel alarmed. Statesmen and diplomats, merchants and promoters, patriots and politicians, Christians and infidels all have their replies to make. But among them all one of the most hopeful, became one of the most practical, is the solution which is being offered

by the Young Men's Christian Association. Organized specifically for reaching young men, equipped with facilities for doing the work effectively, and closely linked to all branches of Protestant Christianity, it is the united church of Christ reaching out its hand to uplift young men.

* * *

Less than eleven years ago the first secretary of this movement to China

A Rapid Growth.

was sent out to begin the task of leading the Christian young men of China to associate themselves in an enterprise for the physical, mental and spiritual good of their fellow young men. Twenty-six more, from Canada and England, as well as from America, have since come out and, except the two on furlough, are now at work or preparing for work, at eight different centres in China, Korea and Hongkong. The recent gathering in Shanghai of twenty of the twenty-seven secretaries for a council of war, as reported in our Missionary News columns, is an event of interest to the entire missionary body. The subjects discussed have a direct bearing on the whole missionary problem; every point of progress is the church's progress; every difficulty is the church's concern. Surely no missionary can fail to remember in frequent prayer this movement and the young men for whom it is working.

It is impossible to give space to the graphic stories of desolation and suffering caused by the terrible floods in the Siang Valley. Writing on May 7th Mr. Gelwicks gives the following epitome:—

Large areas of the most populous sections of Hunan province have been devastated by the worst flood of almost a century. Both towns and country districts have suffered acutely. Owing to the cheapness and instability of the majority of Chinese buildings thousands of houses lie in ruin. In many thrifty towns scarcely a single house remains intact. Much stored provision is destroyed, vegetable gardens laid waste, and an alarming portion of the spring rice crop wiped out. It is doubtful if there is time for a second planting to mature. The outlook is dark since the flood has come unusually early, and June or July may bring renewed floods, or on the other hand drought may succeed months of excessive rain.

From later details it is evident that the extent and virulence of the calamity is worse even than was at first reported. Relief funds have been opened, and in connection with them we note the following names:—

Rev. A. L. Greig, treasurer of the Relief Committee, care of Hongkong and Shanghai Bank, Hankow.

Dr. Cormack, L. M. S., Shanghai.

Rev. Wallace Wilson, Chang-sha.

Dr. Wolfendale, Hankow.

Rev. Louis Byrde, Hankow.

* * *

SEVERAL times we have drawn attention to this excellent magazine, and "China." we regret to learn, from the number to hand, that the committee have decided, for the present, to discontinue further issue. This quarterly has been of inestimable value to all the Empire's well-wishers and workers. The contents in the four years have

Missionary News.

We have been asked to inform our readers that the Kuling Convention will assemble on Sunday, July 22nd, to Sunday, July 29th, both days inclusive.

Foochow Choral Union.

ANNUAL FESTIVAL.

Those who were present on Easter Monday, when the annual festival of the above Union took place, will not soon forget the sight presented to their gaze, or the sound of those well-trained voices, as they sang piece after piece from the varied programme. Those who fancy that the Chinese cannot be taught to sing as we do, would have had to modify their ideas on this point had they been present on this occasion.

The choir consisted of some 800 boys and girls connected with our various educational establishments, while the instrumental music was supplied by Miss Bennett, Mrs. McLaughlin, Miss Lambert and Messrs. Eyestone and Gardner. Professor Jones again conducted with his usual ability, and the vast congregation felt that only the most painstaking work on the part of the committee and officers could have brought about such an excellent result. We feel sure that such efforts as these are of far-reaching benefit in our missions, not only because they help our people to realize what a power music possesses, but also because they lead to improvement in the singing of the congregations generally in our places of worship, and so we say "Long may the Union flourish."

L. L. LLOYD.

Conference of Secretaries of the International Committee of Young Men's Christian Associations.

The first conference of the China secretaries of the International Committee was held in the autumn of 1901, during Mr. Mott's last visit to this country; it was attended by five secretaries in China and one in Korea. The fifth conference assembled in Shanghai last month (May 4-10), and there were present eighteen secretaries from six centres in China, and two secretaries from Korea. In addition to these twenty foreign secretaries, five Chinese and one Korean secretary sat as members of the conference throughout most of its sessions. The following were some of the main topics under discussion:—

The present situation in China, especially as it affects the work of the Young Men's Christian Association.

Fundamental principles which should underlie association work in the Far East.

The problem of the port cities. Advance movements in the student work as related to the work already established.

The Chinese students in Japan. The evangelistic arm of our work.

Guiding principles in language study, and how they may be realized among our secretaries.

The summer conferences. The Chinese secretaryship.

Present questions in the educational department of the work.

Financial administration of city associations.

HOW IT STARTED.

For some days Mr. Yang had been deeply concerned about the state of the hospital students. During the week of the L. M. S. Chinese annual meetings they had been impressed by the evident power of God's Spirit in our midst. But, now, those meetings had long gone by, the delegates had departed, yet the students seemed no further on than they were two weeks before. They attended then as listeners only; was nothing more to come of it? Quietly Mr. Yang had got them to start evening prayer together in their rooms, and he often came along himself to help as best he could. But now here was this fortnight gone and nothing much had happened. Was their interest to be a fleeting thing? Would it gradually fade away? He prayed silently on and waited.

THE HOSPITAL STUDENTS.

There were nine hospital students in residence at the time, and at first only six met for prayer. The other three held aloof. One was a youth of stunted development and somewhat uncertain temper (known to us foreigners as "the Dwarf"), who had estranged himself from many. Efforts at peace-making failed repeatedly and the breach grew wider with every failure. When the last-joined student wished to try what he could do, "Little Yang" had told him the case was hopeless and his worry only vain. Of the others, one was the "Variegated Dragon," a clumsy country bumpkin, with a certain amount of obnoxious pride in his sole merit of Chinese scholarship, and the other a youth called Chao P'ei-lan, the youngest of them all who had been hesitatingly received as a

self-supporting student under circumstances which cannot be detailed here. His heathen father had begged that this favour might be done him to save his clever son from going wholly to the bad.

Of the six who met for daily prayer "Little Yang" was a younger brother of Mr. Yang, our head preacher, and the other five were: Chang Lan-t'ing, already the better for his new responsibility as senior; the last-joined, T'ien Chih-yüan, who had been an assistant-preacher; a handsome, bright fellow called Wang Ch'ang-ling; a capable, "honest John" sort of lad called Ch'êng Kuang-tsai, and a quiet little plodder Lin Yu-wei.

ANSWERED PRAYERS.

One night, towards the end of the fortnight, Chao P'ei-lan and the "Variegated Dragon" could resist no longer and joined the little band, but the "Dwarf" grew ever more bitter and angry as day by day went past. He burst in on the others to ask them what they meant by praying and making him miserable, and sat gloomy in his lonely room whilst his fellow-students sought God's blessing for him as well as themselves.

His uneasiness grew till he could no longer sit still, but paced restlessly to and fro in the compound whilst the others were at prayer, and then the climax came. After a Sunday of extraordinary interest, November 12th, 1905, the students met as usual before going off to sleep. And the Dwarf came in and joined them!

For a moment no one spoke. Then "Little Yang" broke the silence suddenly saying: "Not a word of talk to each other;

let all kneel and confess to God!" They knelt and prayed and wept for long. God's Spirit was working in their hearts and they let Him have His way. Mr. Yang came along to join them in prayer and heard the unwonted crying. A look through the window showed all on their knees; the Dwarf broken down with the rest. Yang didn't enter, but returned to his room beside himself with gladness and caught himself actually shouting aloud, "Thank the Lord! Thank the Lord!! Thank the Lord!!!"

HARMONY.

The students rose at last from their knees to make up all their quarrels, and next day a couple of them were seen going off across the fields. They were "enemies" seeking a quiet spot to unite their hearts in prayer.

WITNESSING.

At early morning prayers next day they were full of their cheering story and full of the Power so divine that had swept away their discord. Several spoke of their own new sense of sin. They had never, hitherto, realised that they were really sinners, and had rather plumed themselves indeed on being above the average. But now they felt how bad they were and sought the Lord's forgiveness.

We heard not long after of Chao P'ei-lan that he had openly expressed disgust at Christianity and his entire disbelief in the Bible. He had held the latter open in his hand, and had said that only the rules of the place prevented him from reviling it in token of contempt. But that morning he said he now knew there *was* a God who

heard and answered prayer. He said he had made many good resolutions, but there were serious difficulties ahead, and finished by asking all there present to remember him in prayer.

THINGS SOON BEGAN TO HUM.

This band of united and earnest young men soon began to make things hum. For a while the ordinary routine of the hospital went on as usual and classes were held as before, but the heaven was working in all directions, and we speedily found indications of its action. The longed for "Revival" had really come, which has meant so much for T'sang-chou.

[We have given the beginning of the story as told by Dr. Peill; limitations of space compel us to give extracts only of the remaining part.—ED. RECORDER.]

Some days before, volunteers had been asked for from the students to preach to the patients in the wards and in the nearer villages. It was explained that forced preaching was almost useless and that only really willing men were wanted. To the youngsters it was an ordeal; one had said: "I want to do it, indeed, I've tried, but all my ideas go when I get on my feet, and I've nothing left to say." It was only a few days after that he preached till 2 a.m.

PERSONAL TESTIMONY.

The influence of all these doings was rapidly reaching farther still. November 15th was Wednesday, when the united week-evening meeting is held. . . Mr. Yang led, reading 2 Thess. i. 11, 12, and after a few telling words asked the hospital students to testify to the power of God as they had come to experience it for themselves. One after another the young fellows rose, though most of them had never spoken in public like this before, and simply related the events of the last few days. They spoke of their conviction of sin and of the power and joy in their hearts, giving proof of the truth of what they said from their actual personal experience. . . .

There was much earnest prayer for those who were still to speak. . . . The fire was well alight now . . . and several had decided for a life of consecration. . . . Meanwhile, the preaching fever was growing day by day.

THE PREACHING FEVER.

Singly or in little bands the students went out, to the villages round, from both institute and hospital. Soon the older school boys went out too, then the class of "Bible-women," and ere long the smaller boys were represented also. Their experiences were varied and interesting. Mr. Chang went and preached in a shop in the city, where he was laughed at . . . then quietly listened to. Some of the younger enthusiasts went to a village near by and were reviled by some drunken roysterers, who made fun both of them and of their preaching. They returned crestfallen, desirous to have the men punished, but were laughed at for their notions of what disciples should do under persecution, whilst Mr. Chi told them God was sure to have good for them in it if they would only trust Him and pray on. This they did, and their faith was much stimulated next day when a deputation of village elders came, of their own accord, to apologise for the rowdies' conduct and assure them of a hearty welcome if they would only come again.

That same day many others were preaching also in a number of different directions, and so it was day by day. Everywhere there are people prepared to listen. A Christian or enquirer will ask some willing worker to his home and seek his friends and neighbours that they may hear the Truth, and already in many places round us there is talk of a regular meeting. Among the soldiers, too, good work was done.

ONE OF THE VICTORIES.

[With regard to the quickening of a Mr Yü we read]: One and another prayed, and then at last a broken sound came from the lips of Yü. In intermittent gasps he prayed and cried aloud for mercy, confessing sins of many years in an agony of weeping. . . . [He testified the next day that] when his very teeth were set and his will bent on stern resistance, a Power unseen and not his own had compelled unwilling prayer. The door of his heart was forced ajar and the Spirit had won the fight. He stood amazed at the wondrous force

that had swept his defence away, and in less than a moment made an end of all his cherished plans. . . . The meeting lasted for nearly three hours whilst we began to realize God's mighty purpose and to know that this revival must have issues beyond ourselves and be fraught with priceless blessings to untold souls besides.

MR. BRYSON'S TESTIMONY.

[With regard to a tour to the south and east we quote the words of Mr. Bryson, who was present at Yen-shan]: "After a hymn had been sung Mr. Yang spoke a few brief sentences dwelling on the great hindrance to the Holy Spirit's power—sin in the life of the Christian—and calling upon the meeting for a full surrender of the individual will to Him. There was a brief pause, and then Mr. Yang's old father, a respected deacon and a Christian of many years' standing, broke out into a pathetic plea for mercy and forgiveness. He laboured under strong emotion, and his voice came in deep gasps until at last he broke down utterly and sobbed like a little child. Simultaneously a conviction of sin seemed to fall upon every heart in the chapel, and in a moment the place was shaken with the sobbing of strong men, crying aloud to God for mercy. It was a never-to-be-forgotten experience, and we separated for the duties of the day with a subdued sense of God's power, such as none of us had felt before." In every place there was blessing close following on earnest prayer. . . . Preaching to the heathen was a marked sign of the new life. There is a new spirit of life and activity in the churches and a new sense of responsibility and unity.

"NO ONE PRAYING FOR ME."

[Of blessing during the week of prayer we read]: By and bye some went about amongst the rest, seeking those to whom they felt they might be useful, and one of these knelt down beside the strangers. He talked and prayed with a servant there who badly needed help, and was just about to go elsewhere when one of the newcomers clutched his arm, "Why don't you pray for me?" he said, "I've come 100 li. There's no one praying for me." It was close on 11 p.m. before that meeting closed, and it began at 5.30. On Wednesday the prayer was more striking still in this land till of late unpatriotic. Mighty gusts of prayer almost literal-

ly shook the room for the Emperor, the Empress-Dowager, and China. . . . The whole meeting rose when asked who would make this a regular subject for prayer, and the singing of national hymns that night stirred one's blood to hear and see. . . . Consecration for God to use in His work came naturally into prominence, and forty or fifty volunteered for service just when and where God wills. . . . Little Yang said: "Do not laugh at me when I say that we can save China. Prayer can do it, and we can pray!" Chao P'ei-lan added, "True, God can use even ONE person to save China, only let us never forget that it is not the man, but God IN the man that does it."

PITHY ILLUSTRATIONS.

Some of the illustrations used in the meetings were striking as well as helpful. Mr. Yü combated the too common notion that individuals could not expect to maintain their fervour apart from crowds and meetings by saying: "It is not a case of the charcoal fire going out when its embers are scattered, but rather of the one little red hot piece that sets all the cold ones glowing." Mr. Chi said that men were a good deal like silkworms, bound fast in cocoons of sin which with careful toil we ourselves had spun, till helpless in the meshes. Like them we need a new, strong life, to free us from our prison and send us forth on new-found wings to enjoy the air of heaven. He compared Christ and Christians to a magnet and iron filings. The nearer the filings are to the magnet the closer they stick to each other; and the further they are removed therefrom the less they hold together. It is not the noise of the wind in the wires that carries the unseen message, and the quiet voice in the hearts of men is better than many sermons.

And what about the net result? The net result is LIFE. Life in church and schools and hospital, at head-quarters and far afield. One new, common, throbbing life, linking all the separate parts, bringing to each a sense of individual responsibility and to all some vision of organic interdependence and the vital need for oneness. A life that has its source in Christ and links up all with Him.

Will those who read our cheering news join us in glad thanksgiving and pray that we may work aright to pass the blessing on?

II. Shantung.

By Rev. T. N. THOMPSON.

While reports are being made of great revivals in other lands and places, it seems to me but right to record a work truly born of the Spirit of God taking place in this part of Shantung, not far removed from Tsingtau and covering a part of four "hsiens."

I came to Tsingtau last fall from the interior, and in a short time went to the country. I was at once impressed with the spiritual fervor of the people among whom I found myself. One of the native pastors in the first district visited, was in charge of a work which extended among forty or more villages. The first place where I stopped was the centre of a group of twenty-six villages, where there were Christians. At that place a church has been organized with a membership of 200 to start with. In the last three months three new churches have been added in that district, and in the same length of time fifty-four members have been admitted to the church. This is all in what is practically new territory, as there has only been regular work done here during the last few years.

After this first short visit to the country I was not able to leave this city till February first of this year, when at the invitation of the native pastors I went out into another part of the field and assisted in revival and conference meetings. Indeed the manifest presence of the Spirit of God in these meetings, seven in all, has been remarkable.

At Ta-hsin-t'an, where there has been a woeful lack of harmony among the Christians and even open quarrelling, the people were greatly moved by the Spirit of God, falling to the floor and crying out to God for mercy because of their sins. Many of the night meetings were held till nearly midnight. The people quickly raised the money to call a pastor. He is now with them. Besides this they raised a sum to help the poor in other parts of the field. Since then eleven have been added to this church.

At the next village called Liu-kia-ch'ioa we also held four days of special meetings in a large tent seating about six hundred people. It was full at almost every service. Our "Sunrise Prayer-meetings" were special features of the work. Often-times they lasted for three hours or more. One at this place lasted from

6.30 a.m. till 1 p.m. without intermission; no one feeling willing to close a meeting which was led by the Spirit Himself. The confessions of sins, prayers for forgiveness and intercessory prayers for their own friends, poured forth by the Christians, showed that they realized how shallow their Christian lives had been, and they were irresistibly led by the Spirit to seek forgiveness.

I have never seen outsiders so impressed by the reality of the Christian religion as at this place. Nor have I ever preached to the "heathen" who were so much interested as those outside the church in that village. Since those meetings fifteen at that village have enrolled themselves as inquirers.

At our next place lawsuits, managed in the name of the church, had played havoc with all spiritual life. Not a woman could pray. Only one or two had unbound their feet. Girls' schools could not be opened, as the parents of the children wanted their little girls to spend their time making straw-braid. A few days of prayer and conference, talks on the evils of foot-binding, and the care and nurture of children, brought a change of view. One morning a prayer-meeting of five and one-half hours broke down the power of Satan and the Spirit of God ruled. All claims at law were abandoned. Almost 100 tiao small cash were given to cover the expenses of the meetings and provide for the opening of girls' country schools. Since that time three have been provided.

At Sung-kia-chwang less *strenuous* meetings have been held, but the results are worth recording. Twenty-three women have unbound their feet at that place as the result of the conviction that it was a sin. Sixteen persons in open meeting all in one night asked to be enrolled as catechumens. This place also bought a bell for the chapel and raised sixteen tiao as a permanent Bible fund; one of their own men freely to give his time to selling Bibles at no profit.

From this place we went to Shau-kou. Here the story of many interior stations had been repeated for years. There had been a preaching place there for thirty-eight years and a church almost as long. Fourteen pastors, native and foreign, had at various times visited that place and exercised a sort of pastoral care over it. But the constant drain of its young men and women, educated in our schools, off to other places had

left only a bad sediment behind. Not one Christian would speak to another; all had been placed on probation by the foreign pastors and were promising candidates for expulsion. One man confessed that he had not prayed or read his Bible for eighteen years. Others, graduates of our college in the north, had come back home and sunk into sin. Three weeks of meetings were held here. Certainly nothing but the Spirit of God could have wrought the change. Now they have opened a girls' school there with thirteen scholars, also a boys' school with an enrollment of thirty. Three women at that place have begun studying in order to qualify themselves as Bible-women. All this expense, including the salary of their native pastor, is borne by the people themselves. At this place last year it was with great difficulty that ten tiao small cash *k.c.* were raised to repair the chapel roof. Now they have themselves contributed almost ten times that amount.

Our next meeting was held in a portion of the field near to Tsingtan, where the mighty veteran Dr. Corbett has worked so long. Here a strong church has been established, but coldness and formality had usurped the place of warmth and religious fervor. Here three young men, who had backslidden to a wonderful degree, were brought back. One had only gotten out of jail after three years' confinement and coming to the meetings was restored as a prodigal to the home. He is one of the best educated men of that district, having a good knowledge of both English and German as well as a full course in our college at Tengchow. The meetings at this place were filled with the Spirit of God. The last night's meeting closed at 2 a.m. Here the people, almost unsolicited as it were, contributed twenty-five tiao toward all expenses. I have never seen outsiders more interested than here.

These meetings were entirely free from any false excitement. The Spirit of God was recognized as the Leader throughout. As far as human leaders were concerned, we foreigners, only two in number in most places, let the Chinese pastors manage it all and the Spirit of God used them as *His own*. The people have been taught here for three or four years that they *must not* depend upon the foreign church as heretofore for aid especially in a financial way. An effort has been made to get Chinese

pastors established everywhere. The people are learning their own strength and also the strength of the native pastor. Above all they are learning through faith and prayer to trust in God.

The Chinese church in this district is being laid on a very firm foundation. I could wish nothing better than that all the country churches in the Empire might get such a blessing as has come to these districts just mentioned.

Notes from the Union Synod.

The Synod of Central China, which has hitherto been connected with the General Assembly of the Presbyterian Church in the U. S. A. (North) met at Nanking on the 24th of May, and after two days of conference with members of the Kiang-tsch Presbytery (South) and with members of the Southern Presbyterian Mission, it was unanimously agreed to dissolve connection with the American General Assembly and to unite in a union synod. This union synod was organized Saturday, May 26th, and includes the Presbyteries of Hangchow, Kiang-tsch, Nanking, Ningpo and Shanghai. All, except Kiang-tsch, have hitherto been connected with the Northern Assembly. It is hoped that the Southern and Northern ministers and churches at Nanking, Chinkiang and at points north of the Yangtze in Kiangsu and Anhui will organize two union Presbyteries later on, and that the Presbyterian churches of Hunan, connected with the northern assembly, with the China Inland Mission, and with the Cumberland Presbyterian churches, will organize another presbytery and enter the union synod. The Presbyterian churches connected with the Church of Scotland Mission in Hupeh have been invited to organize and join with the others. The united synod would then have some 6,000 members and sixty churches. Each presbytery is allowed to determine its own conditions of membership, and in some presbyteries foreign members will retain their connection with the home churches, while having full voting privileges in the Chinese presbyteries. The cable brought congratulations from the American assemblies, and a beautiful spirit of love and fellowship prevails.

J. A. S.

English Methodist Mission, North China.

The annual District Meeting of the above Mission was held this year at Yung-p'ing-fu, under the presidency of the Rev. G. T. Candlin, Chairman of the District, commencing on Saturday, March 24th. The sessions began with a meeting of the Native Preachers' Provident Society, which was organized eleven years ago, and which is intended to provide assistance to preachers' families in times of sickness or death, and also provide superannuation allowances when by reason of infirmity or old age a preacher is compelled to resign from active work. The fund is sustained by the subscriptions of the preachers themselves, supplemented by an annual grant of £5 from the Mission, and has prospered so well that it now has a capital of Taels 2,300 and an income from all sources of Taels 360 per year.

Public services were conducted on Sunday, March 25th, by the Revs. G. T. Candlin and Chang Chih-san and Mr. Li Ngan-su; on Wednesday, March 28th, by the Rev. F. B. Turner, Mr. Candlin administering the Sacrament of the Lord's Supper; while on Sunday, April 1st, the Chinese service was conducted by Mr. Turner and the English by Mr. Candlin. At all the services there were very large attendances; the native Christians in the Yung-p'ing district turning out in great force to the first annual meeting held at their city.

The native session was held on Monday, March 26th, when among other things a scheme for a new chapel at Yung-p'ing was launched by the opening of a subscription list among the

Christians themselves; Mr. Li Ngan-su was recommended as a suitable candidate for ordination to the ministry; a new cause was reported as being opened at Hsien-shui-ku in the Tientsin circuit, where the entire expense of chapel, preacher's salary, and all incidental expenses are being borne by a wealthy Christian merchant who entered the church at Newchwang, but is wishful to have the Christian church established in his native town; while an elder of the Yung-p'ing-fu church made a special request for the services of Mr. Li Ngan-su to open up work at Shih-men on almost exactly similar conditions to the above.

The returns for the year showed that in the five circuits of Chihli and Shantung there are now 213 chapels, 96 societies, 2,710 Chinese Christians, 1,634 probationers, ten foreign missionaries, sixty-nine native helpers (paid either by the Mission or from native subscriptions), ten female helpers, eighty-four unpaid lay preachers, one training institution, three intermediate schools; forty-two boys' schools with 458 scholars and two girls' schools with fifty-three scholars. There have been baptized during the year 252 males, seventy females and ninety children under twelve years of age, who of course are not reckoned in the membership. The increase of members for the year is 317, with forty-five more probationers than last year. Medical work has been carried on at Lao-ling under Dr. Jones; Wu-ting-fu under Dr. Marshall; Yung-p'ing-fu under Dr. Baxter, while the Rev. J. K. Robson, M.D., has continued his evangelistic and medical itineration in Tong-shan district.

A new church has been built at Tientsin at a cost of Taels

3,500, and a new dispensary at Yung-p'ing at a total cost of Taels 2,200, while a large building scheme is in process at Wu-ting-fu, in Shantung, under the Rev. W. Eddon and Dr. F. W. Marshall. It was decided to have the electric light installed in the new church at Tientsin, in order to permit of work in the evenings among the young merchants and students in the city.

By far the most important step taken in the meeting was the unanimous and enthusiastic acceptance of the invitation from the Methodist Episcopal Mission to unite with them in educational work at Peking; this involving the transfer of the theological institution from Tientsin to Peking. It was felt that the time had come for the two Methodist Churches of North China to join forces, and after long and careful consideration, a scheme was drawn up for submission to the Home Committee which, if approved, will come into operation a year hence. Mr. Candlin was unanimously designated as the first representative of the Mission in the Union Theological Seminary, and along with the Rev. John Hedley, was appointed to attend the Annual Conference of the M. E. M. at Peking on October 3rd.

Mr. Candlin was again recommended as Chairman of the District, and the Rev. F. B. Turner as Financial Secretary, Dr. F. W. Marshall being the Recording Secretary for the ensuing year. The sessions terminated on Saturday, March 31st, with thanks to the hosts and hostesses, thus bringing to a close one of the most successful gatherings of recent years.

JOHN HEDLEY.

Chinese Convention in Chu-cheo.

BY REV. WILLIAM REMFRY HUNT.

The annual convention of the native churches of the Central China Christian Mission was held March 9-12 in Chu-cheo, Anhwei province. It was a time of much spiritual blessing. It was unique in its personnel, its programme and in its arrangements. There were delegates and members from Shanghai, Tsung-ming, Tung-cheo, Nanking, Kiang-pu, Tswein-tsiao, Wuhu, Wu-wei-cheo, Lii-cheo-fu, Bo-cheo, and the churches of the Chu-cheo district. Members of sister missions fraternized with us, and with good management, unanimity, system and willingness, the proceedings from beginning to end were marked with the most commendable aids of grace, grit and gumption.

Since the churches of Chu-cheo had invited the convention to its district, it was laid up to them to entertain their guests. There were in attendance some one hundred and fifty members and selected enquirers. These were housed and fed by the native churches. The sessions were held in the Central Christian Church in Chu-cheo city.

One of the most interesting features of the whole of the proceedings was the fact that it was a *native convention*, entirely separate from the annual convention of the missionaries of the F.C.M.S., *en masse*. They realised it was theirs, as one of the native brethren said in Chinese: 現在我等知教會乃我等者, 非他人者.

In this necessarily terse statement of the proceedings one can only get a mere glance at the convention; but such

meetings are the common interest not only of the whole church in China, but in the whole world. In his presidential address Pastor Chen Li-seng reviewed the growth, struggles and triumphs of the work in general during the past decade, and in particular during the past year. His remarks were forceful and apt. He emphasised the thrill of joy which is coming to the church in realising that it is its own. Self-support, self-reliance, Y. P. S. C. E. work, training of evangelists, tours of the churches, systematic work in itinerary, etc., etc., were subjects made to bristle with fact and appeal. One of his almost epigrammatic sentences was nailed on the doorpost of unity and strength; he said: “今之教會, 亦能受聖靈之感化, 一如昔日, 須知得此大益, 非一人獨居, 乃大眾同心聚會.”

Addresses were also given on the following topics:—“What shall be our attitude toward the present intellectual awakening?” “First principles in self-support,” “Ideal methods in evangelism,” “Whole-hearted service and not waste of time in church work,” etc., etc. One hundred and forty-seven attended Sunday school. Lord's day sermon was preached by Rev. Alexander Paul, of Lii-cheo-fu. Six bands of evangelists, with assigned topics, conducted a splendid open-air campaign, led by Dr. E. I. Osgood, on Lord's day afternoon. During this interval at the church building some three hundred women and children attended a well-ordered evangelistic meeting, led by Misses Kelly and Lyon, assisted by the Bible-women in the main building.

Sunday evening witnessed a beautiful gathering of the native

co-workers and members in the church. The platform was tastefully decorated. "MIZPAH" in English and Chinese adorned the centre piece. It was the occasion of Dr. and Mrs. Osgood's farewell meeting. The evangelists had prepared an artistic banner for presentation, accompanied with nice scrolls inscribed with eulogistic and congratulatory language. Dr. and Mrs. Osgood were invited upon the platform by the evangelists and members, and the president of convention, Mr. Chen Li-seng, made a very appropriate speech and the presentation. The senior evangelist, Shi Kwei-piao, the renowned Chinese storyteller, wound up the drama of the evening with one of his apt and earnest orations on the joys of service, the cost of service and the certainty of its rewards.

It was at the close of the morning session that Dr. and Mrs. Osgood and family were to leave. The Christians had arranged all. They were boomed and fired out of the city with tens of thousands of fire-crackers. The procession was quite a scene. One incident, insignificant in itself, but bespeaking volumes, was the action of six of the stalwarts among the farmer members; the chair bearers, thinking it was an unusual affair, and a chance to blackmail exorbitant prices *per capita* for carrying the chair, made a temporary lull and looked, only as Chinese can, c-a-s-h! With a strategic move the six stalwarts smartly shouldered the chair and made a bolt for the boat by the river side, where the family embarked for Nanking.

The treasurer reported \$599.23 (Mex.) raised for all purposes. The secretary reported membership 844.

On Monday evening Dr. W. E. Macklin arrived and gave his lecture to the convention and to the assembled students and people. His subject was one dealing with the present religious, commercial and political renaissance in China. The doctor dealt with it in the broadest possible way, emphasising the need of a pure and well balanced national spirit; and above all the need of discrimination between the husk and the essence in religious science. He urged upon the students and the people to earnestly study history and religion, and above all the religion of Christ, which is the only safe, salutary, scientific and sublime remedy to meet the present unrest and the changes which are now with us and which are so full of significance.

The value and use of local conferences was a profitable discussion, all the churches agreeing to such a programme. One of the new features for ensuing years will be the preparation of a carefully prepared epistle to the whole of the churches of the convention dealing with a *résumé* of the year's service in China, a retrospect of our own growth, statement of difficulties, triumphs, etc., and the attitude of the country generally to the religious activities of our churches. The letter is to be prepared annually by the president elect of the convention, and it is to be printed and circulated among the whole of the membership. Each year the convention will elect its representative in each of the churches to make a special itinerary (遊歷) in its respective district, visiting each home and encouraging and inspiring the members to higher ideals in society, the church and the home. It was agreed that where possible, and when the native

churches are ready for it, the native pastor live in premises adjacent to the church, so that he can receive members, have time for study, be with the superintending missionaries and grow up in the work. Some of the sayings of the members in discussions were worthy of serious consideration. "Slaves will work perfunctorily and protect their master's home, but let brigands threaten life and they will run like hounds; sons will

serve for the love and dignity of service, and because it is their own inheritance, then let armed enemies attack and, behold! there is a desperate and honorable war." This, of course, was said in reference to the fact that Christianity is as much the religion of the Chinese as it is of other States. Another member said: "We must be prepared for the time when the responsibilities will be placed in our own hands, because the days are evil."

Missionary Journal.

BIRTHS.

- AT Kuen-cheo, April 13th, to Rev. and Mrs. L. KRISTENSEN, N. L. M., a daughter (Esther Maud Aleksandra).
 AT Kwai-ping, Kwangsi, April 23rd, the wife of Rev. JOHN E. FEE, C. and M.A., of a son (John Glover).
 AT Yangchow, 5th May, to Dr. and Mrs. P. S. EVANS, Jr., S. B. C., a daughter.
 AT Shanghai, 9th May, to Rev. and Mrs. FRANK RAWLINSON, S. B. C., a son (Frank).
 AT Siang-tan, Hunan, 14th May, to Rev. and Mrs. GILBERT LOVELL, A. P. M., a son (Leander Bell).
 AT Ka-shing, 17th May, to Rev. and Mrs. H. MAXCY SMITH, A. P. M. S., a son (H. Maxcy, Jr.).

MARRIAGES.

- AT Yun-cheng, Shansi, 5th May, L. H. E. LINDER and Miss M. C. BORDSON, both of C. I. M.
 AT Ningpo, 8th May, Rev. WALTER ROBBINS (Taichow) and Miss MARIE LOUISE WOODRUFF, both of C. M. S.

DEATHS.

- AT Montevideo, Minn., U. S. A., 5th April, NICOLINE DAHL, wife of Rev. I. DAHLEN, Am. Luth. Mis., Hankow, aged 29 years, 6 months and 9 days.
 AT Shanghai, 29th April, infant son of Mr. and Mrs. GRACIE, C. I. M., aged 9 weeks.

ARRIVALS.

AT SHANGHAI:—

- 28th April. Rev. H. A. H. LEA, M.A., and Mrs. LEA, C. I. M.
 7th May Miss OLSEN, Am. Luth. Mis., Hankow.
 12th May, Rev. F. A. ALLUM and wife, Seventh Day Adventist Mission, for Honan.

DEPARTURES.

FROM SHANGHAI:—

- 7th April. Dr. and Mrs. RICHARD SMYTH, C. M. S., for England.
 21st April. Mr. and Mrs. W. S. STRONG and child, C. I. M., for New Zealand.
 5th May. Miss S. BJÖRGUM, N. L. M., for Europe via America; Mr. and Mrs. J. FALLS, Miss P. R. DeLONG, for North America, Miss A. GIBSON, Miss G. REES, Mr. and Mrs. G. A. ROGERS and child, for England, all of C. I. M.; Rev. and Mrs. E. C. SMYTH, E. B. M., for England; Rev. and Mrs. ALEX. WAITE and child, A. P. M., for U. S. A.; Rev. W. A. MAIN, wife and family, M. E. M., for U. S. A.
 12th May. Rev. and Mrs. R. F. FITCH and family, A. P. M., for U. S. A.
 14th May. Rev. and Mrs. W. E. CROCKER and child, S. B. C., for Scotland.
 21st May. Miss E. M. LYON, M.D., M. E. M., for U. S. A.; Miss E. STEVENS, M. E. M., for Australia via U. S. A. and England.

